Nanakian Philosophy (*Gurmat*)

The Path of Enlightenment

by

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Introduction

Guru Nanak's advent (1469-1539) is an epoch-making singular event in the recorded history. His unique, revolutionary and liberating philosophy of universal humanism –liberty, love, respect, justice and equality, is applicable for all. Sikhs and non-Sikhs alike have written abundantly about him, on his philosophy in Punjabi, English and some other languages. Regrettably, most if not all, is addressed in a superficial, superfluous and contradictory manner; so much so that some authors in the spirit of ignorance even exercised repudiation of Nanak's precious thoughts which are enshrined in the Aad Guru Granth Sahib (Sikh Scripture), the only authentic source of the Nanakian philosophy (*Gurma*t).

Before I detail the Nanakian philosophy in the second chapter, it would be helpful for the readers to first understand and appreciate the social, economical, political and religious environments prevalent on the Indian subcontinent at his time. Nanak was born in a small village near Lahore (in present-day Pakistan), a town situated between two Muslim capitals, Delhi and Kabul. The North Indian subcontinent by then had been under the Muslim rule for at least five centuries. The bigotry and oppression of the Muslim rule had reduced the Hindu population to a level of mere slaves. While the contemporary Hindu writings or eyewitness accounts are non-existent, there is one Muslim account that captures the sense of reality long before Guru Nanak's time.

Mahmud of Ghazni invaded North India (denoting geography rather than a nation-state) numerous times between 1001 to 1027 C.E. penetrating deeper all the way to the Somnath Temple (in modern-day State of Gujarat) without meeting any appreciable resistance. Al-Biruni (973-1048/49 CE), the renowned Indologist accompanied with Mahmud to India and stayed years studying Indian people, their religion, scriptures and culture. His astute observations never failed to impress the deep-seated Hindu fanaticism he witnessed directed against all foreigners, calling them *mleccha*, meaning impure/uncivilized, and thereby forbidding any social contacts with the foreigners [1]. His comments on political realities against these invaded and subjugated people were categorical:

> No Muslim conqueror passed beyond the frontier of

> Kabul and the river Sindh until the days of the Turks, when they seized power in Ghazna under the Samani dynasty and the supreme power fell to the lot of Nasiraddaula Sabuktagin. This prince chose the holy war as his calling, and therefore, called himself *Al-ghazi* (i.e. *warring on the road of Allah*). In the interest of his successors he constructed, in order to weaken the Indian frontier, those roads on which afterwards his son Yaminaddaula Mahmud marched into India during a period of thirty years and more. God be merciful to both father and son! Mahmud utterly ruined the prosperity of the country, and performed there wonderful exploits, by which the Hindus became like atoms of dust scattered in all directions, and like a tale of old in the mouth of the people. Their scattered remains cherish, of course, the most inveterate aversion towards all Muslims [2].

Recognizing the total absence of literature from the Hindu side, we are left solely with the words of Guru Nanak who was himself an eyewitness to the hordes of atrocities and a meltdown of the Hindu society. The next chapter details Guru Nanak's penetrating analysis of the societal realities during the 15^{th} and the 16^{th} centuries. The bulk of the information and its analysis are taken directly from Aad Guru Granth Sahib which houses Guru Nanak's writings.

Note: Reader is expected to encounter a few verses that are repeated more than once. They are added *only* to emphasize certain points under discussion.

References

1. Qeyamuddin, Ahmad (ed.) (1995), *India by Al-Biruni,* New Delhi: National Book Trust, India, p. 9.
2. Ibid., p. 10.

Chapter 1

Guru Nanak & the Indian Society

This chapter examines Guru Nanak's reaction to what was happening in the contemporary Indian society. At this early stage of our analysis, in this chapter, I have taken the liberty of utilizing the prevalent terms often invoked in religious settings without prejudice to their meanings from Nanak's perspective. True to Nanak's philosophy, I plan to discuss and evaluate these religious terms fully in chapter 2. Therefore I ask the reader to exercise some selective reservation here while reading the current chapter.

Given the absence of contemporary eyewitness accounts, Guru Nanak's incisive analysis of the contemporary society is a must before we embark on his philosophy. In a nutshell, Professor J.S. Grewal nails the issue historically at hand: "A rigorous analysis of the compositions of Guru Nanak reveals that there is hardly anything in contemporary politics, society or religion that he finds commendable [1]."

Grewal's keen and insightful observation finds a resounding echo in the hymn of Bhai Sata and Bhai Balvand recorded in the Aad Guru Granth Sahib (AGGS)[2]:

> ਹੋਰਿਓ ਗੰਗ ਵਹਾਈਐ ਦੁਨਿਆਈ ਆਖੈ ਕਿ ਕਿਓਨੁ॥
> ਨਾਨਕ ਈਸਰਿ ਜਗ ਨਾਥਿ ਉਚਹਦੀ ਵੈਣ ਵਿਰਿਕਿਓਨੁ॥
> Nanak's lofty and profound thoughts about the Almighty Master of the world amazed people so much as if he reversed the flow of Ganges. (In other words, Guru Nanak rejected old religious traditions and challenged the social, political and economic orders of his time).
> AGGS, Balvand and Satta, p. 967.

1. Guru Nanak describes the rampant moral degeneration that plagued the society: tyranny, injustice, cruelty, greed, corruption, exploitation, falsehood, hypocrisy, pretension, deception and self-conceit. Not only was he deeply anguished by the sheer ignorance of the masses and their exploitation by the powerful assembly of elite ranks comprising rulers, government administrators, clergy and the rich, but also the heartbreaking conditions of untouchables/outcastes and women who were thrust at the

lowest rung of the social order. He condemned the elite elements vigorously by calling spade a spade:

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥
ਕੂੜ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥

It is a murderous age, the kings are butchers, and righteousness has taken on wings. It is the dark *Amaavas* night (fifteenth night of the descending moon) of falsehood as the moon of Truth does not rise anywhere.
AGGS, M 1, p. 145.

ਰੰਨਾ ਹੋਈਆ ਬੋਧੀਆ ਪੁਰਸ ਹੋਏ ਸਈਆਦ ॥
ਸੀਲੁ ਸੰਜਮੁ ਸੁਚ ਭੰਨੀ ਖਾਣਾ ਖਾਜੁ ਅਹਾਜੁ ॥
ਸਰਮੁ ਗਇਆ ਘਰ ਆਪਣੈ ਪਤਿ ਉਠਿ ਚਲੀ ਨਾਲਿ ॥
ਨਾਨਕ ਸਚਾ ਏਕੁ ਹੈ ਅਉਰੁ ਨ ਸਚਾ ਭਾਲਿ ॥

Women have lost their vitality and become submissive whereas men have become brutal and oppressive. Politeness, soberness/self-control and sincerity have vanished, and dishonest living has become the way of life of the elite. The sense of shame and honor has disappeared from the society. O Nanak, there is only one “true God,” don’t search for another one.
AGGS, M 1, p. 1243.

ਲਬੁ ਪਾਪੁ ਦੁਇ ਰਾਜਾ ਮਹਤਾ ਕੂੜੁ ਹੋਆ ਸਿਕਦਾਰੁ ॥
ਕਾਮੁ ਨੇਬੁ ਸਦਿ ਪੁਛਿਆ ਬਹਿ ਬਹਿ ਕਰੇ ਬੀਚਾਰੁ ॥
ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੂਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ ॥
ਗਿਆਨੀ ਨਚਹਿ ਵਾਜੇ ਵਾਵਹਿ ਰੂਪ ਕਰਹਿ ਸੀਗਾਰੁ ॥
ਊਚੇ ਕੂਕਹਿ ਵਾਦਾ ਗਾਵਹਿ ਜੋਧਾ ਕਾ ਵੀਚਾਰੁ ॥
ਮੂਰਖ ਪੰਡਿਤ ਹਿਕਮਤਿ ਹੁਜਤਿ ਸੰਜੈ ਕਰਹਿ ਪਿਆਰੁ ॥
ਧਰਮੀ ਧਰਮੁ ਕਰਹਿ ਗਾਵਾਵਹਿ ਮੰਗਹਿ ਮੋਖ ਦੁਆਰੁ॥
ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡ ਬਹਹਿ ਘਰ ਬਾਰੁ ॥
ਸਭੁ ਕੋ ਪੂਰਾ ਆਪੇ ਹੋਵੈ ਘਟਿ ਨ ਕੋਈ ਆਖੈ ॥
ਪਤਿ ਪਰਵਾਣਾ ਪਿਛੈ ਪਾਈਐ ਤਾ ਨਾਨਾਕ ਤੋਲਿਆ ਜਾਪੈ ॥

Greed is the king, sin is the prime minister, and falsehood is the treasurer. “Sexual drive,” the chief advisor, is consulted again and again to devise schemes. The ignorant subjects (peasants and artisans), who grope in darkness are exploited and forced to pay bribes. The preacher adorns him-self in costumes, dances, plays music, and sings in loud tunes the legends of warriors and battles. The foolish greedy pundit (priest) gathers wealth through

chicanery and clever arguments. The religious ones waste their generosity/charitableness, as they ask for salvation (heavenly rewards) as reward. Some give up householder life and call themselves *jati* (ascetic, celibate), but do not know the righteous path (Truth). Everyone thinks oneself as perfect and no one admits shortcomings. However, O Nanak, one's true worth is determined when one is weighed on the scale of Truth.
AGGS, M 1, p. 468.

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥
ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥
ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥
ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥
ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥
ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥
ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥
ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥
ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥
Numerous are fools, ignorant to the utmost. Numerous are thieves, who devour others' possessions. Numerous are tyrants who impose their will on others. Numerous are cutthroats who commit murders. Numerous are criminals who go on committing crimes. Numerous are liars who keep repeating lies. Numerous are wicked who eat filth (make dishonest living). Numerous are slanderers who carry the load of calumny on their minds. Nanak, the lowly/humble, has spoken his views.
AGGS, Jap 18, p. 4.

ਕਲਿ ਹੋਈ ਕੁਤੇ ਮੁਹੀ ਖਾਜ ਹੋਆ ਮੁਰਦਾਰੁ ॥
ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਭਉਕਣਾ ਚੂਕਾ ਧਰਮੁ ਬੀਚਾਰੁ ॥
ਜਿਨ ਜੀਵੰਦਿਆ ਪਤਿ ਨਹੀ ਮੋਇਆ ਮੰਦੀ ਸੋਇ ॥
ਲਿਖਿਆ ਹੋਵੈ ਨਾਨਕਾ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥
Driven by greed, people (custodians of society/elite) behave like dogs that eat carcasses (unlawful earning has become their way of life). They keep speaking lies because they do not reflect on Truth. Those who live without honor are remembered as such after death. O Nanak, whatever happens is sanctioned by *Hukam* (Cosmic Law).
AGGS, M 1, p. 1242.

2. Guru Nanak was shocked at Hindu's moral bankruptcy as they were lost in the rigmarole of the caste system,

superstition, rituals and idol worships. He pointed out the futility of worship of gods and goddesses and the reading of scriptures that promoted such beliefs. He asserted forcefully that gods were mere mortals, nothing more:

ਰੋਵੈ ਰਾਮੁ ਨਿਕਾਲਾ ਭਇਆ ॥
ਸੀਤਾ ਲਖਮਣੁ ਵਿਛੁੜਿ ਗਇਆ ॥
.....
ਰੋਵਹਿ ਪਾਂਡਵ ਭਏ ਮਜੂਰ ॥
ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਤ ਹਦੂਰਿ ॥
.....
Even Lord Rama bewailed during his exile when he was separated from Sita (his wife) and Lachman (his brother). Even the Pandvas who lived in the company their Master [Lord Krishna] were forced to do hard labor in destitution.
AGGS, M 1, p. 953.

ਰੋਗੀ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਸਰੁਦ੍ਰਾ ਰੋਗੀ ਸਗਲ ਸੰਸਾਰਾ ॥
ਹਰਿ ਪਦ ਚੀਨਿ ਭਏ ਸੇ ਮੁਕਤੇ ਗਰੁ ਕਾ ਸਬਦੁ ਵੀਚਾਰਾ ॥
Brahma, Vishnu and Shiva are afflicted with self-centeredness (*Haumai*) as the rest of the world. Only those are liberated who realize God by contemplating on Guru’s teachings (Truth).
AGGS, M 1, p. 1153.

ਬਹੁ ਸਾਸਤ੍ਰ ਬਹੁ ਸਿਮ੍ਰਿਤੀ ਪੇਖੇ ਸਰਬ ਢਢੋਲਿ ॥
ਪੂਜਸਿ ਨਾਹੀ ਹਰਿ ਹਰੇ ਨਾਨਕ ਨਾਮ ਅਮੋਲ ॥
“I have searched many *Shastars* and *Simrtis*; their teachings do not show the way to God, but contemplation on God’s attributes is invaluable,” says Nanak
AGGS, M 5, p. 265.

ਬੇਦ ਪੜੇ ਪੜਿ ਬ੍ਰਹਮੇ ਹਾਰੇ ਇਕੁ ਤਿਲੁ ਨਹੀ ਕੀਮਤਿ ਪਾਈ ॥
ਸਾਧਿਕ ਸਿਧ ਫਿਰਹਿ ਬਿਲਲਾਤੇ ਤੇ ਭੀ ਮੋਹੇ ਮਾਈ ॥
ਦਸ ਅਉਤਾਰ ਰਾਜੇ ਹੋਇ ਵਰਤੇ ਮਹਾਦੇਵ ਅਉਧੂਤਾ ॥
ਤਿਨ ਭੀ ਅੰਤੁ ਨ ਪਾਇਓ ਤੇਰਾ ਲਾਇ ਥਕੇ ਬਿਭੂਤਾ ॥
Many *brahmas* (learned persons) got tired of studying the Vedas, but they could not estimate even an iota of God’s greatness. The *sidha*s (yogis), who tried their utmost to realize God through yogic discipline, could not even liberate themselves from the corrupting influences of the world. Ten incarnations of Vishnu including Shiva, the ascetic, who got tired of smearing

his body with ashes, could not fathom the greatness of God.
AGGS, M 5, p. 747.

ਘਰਿ ਨਾਰਾਇਣੁ ਸਭਾ ਨਾਲਿ ॥
ਪੂਜ ਕਰੇ ਰਖੈ ਨਾਵਾਲਿ ॥
ਕੁੰਗੂ ਚੰਨਣ ਫੁਲ ਚੜਾਏ ॥
ਪੈਰੀ ਪੈ ਪੈ ਬਹੁਤੁ ਮਨਾਏ ॥
ਮਾਣੂਆ ਮੋਗਿ ਮੋਗਿ ਪੈਨ੍ਹੈ ਖਾਇ ॥
ਅੰਧੀ ਕੰਮੀ ਅੰਧ ਸਜਾਇ ॥
ਭੁਖਿਆ ਦੇਇ ਨ ਮਰਦਿਆ ਰਖੈ ॥
ਅੰਧਾ ਝਗੜਾ ਅੰਧੀ ਸਥੈ ॥
In his home the Brahman keeps the idol of God along with the idols of gods and goddesses. He washes them and worships them. He offers them saffron, sandal and flowers. He prostrates at their feet to appease them. But he begs for food and clothes from people. Blind deeds lead to more ignorance. The idols cannot feed anyone nor save anyone from death. And yet he continues to preach his falsehood to the ignorant.
AGGS, M 1, pp. 1240-41.

ਹਿੰਦੂ ਮੂਲੇ ਭੂਲੇ ਅਖੁਟੀ ਜਾਂਹੀ॥
ਨਾਰਦਿ ਕਹਿਆ ਸਿ ਪੂਜ ਕਰਾਂਹੀ॥
ਅੰਧੇ ਗੁੰਗੇ ਅੰਧ ਅੰਧਾਰੁ ॥
ਪਾਥਰੁ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ॥
ਓਹਿ ਜਾ ਆਪਿ ਡੁਬੇ ਤੁਮ ਕਹਾ ਤਰਣਹਾਰੁ॥
Hindus are utterly mistaken and going on the wrong path. They worship whatever Nard (a prominent ancient Hindu sage) told them to worship. They are spiritually blind and dumb, and are groping in the darkness. The ignorant fools worship stones. How a stone that itself sinks in water help humans cross the ocean of worldly temptations (corrupting influences)?
AGGS, M 1, p. 556.

ਦੇਵੀ ਦੇਵਾ ਪੂਜੀਐ ਭਾਈ ਕਿਆ ਮਾਗਉ ਕਿਆ ਦੇਹਿ ॥
ਪਾਹਣੁ ਨੀਰਿ ਪਖਾਲੀਐ ਭਾਈ ਜਲ ਮਹਿ ਬੂਡਹਿ ਤੇਹਿ ॥
O brother, you worship gods and goddesses. What can you ask of them and what can they give to you? O brother, the stones/idols sink in water with which you wash them. How could these stones help you cross the ocean of worldly temptations?
AGGS, M 1, p. 637.

3. Further, Guru Nanak points out that it is the disunity of Hindus that caused their defeat by the Muslim invaders and he held the caste system and its hierarchy responsible. He reminded the Hindus that when people lose self-respect by submitting to tyranny or injustice without moral resistance, all their efforts to subsist are fruitless. In a poetic interpretation of the problem, he says, “Only a whole grain germinates to bear fruit, not a split one:”

ਸਚਿ ਕਾਲੁ ਕੂੜੁ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੇਤਾਲ ॥
ਬੀਉ ਬੀਜਿ ਪਤਿ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗਵੈ ਦਾਲਿ॥
ਜੇ ਇਕੁ ਹੋਇ ਤ ਉਗਵੈ ਰੁਤੀ ਹੂ ਰੁਤਿ ਹੋਇ ॥
ਨਾਨਕ ਪਾਹੈ ਬਾਹਰਾ ਕੋਰੈ ਰੰਗੁ ਨ ਸੋਇ ॥

Truth has vanished and falsehood prevails everywhere, as the society has gone astray due to lack of morality. The Hindus have lost their honor due to their own actions (disunity). Now how can they restore their honor? It is only the whole grain that germinates when sowed in proper season. O Nanak, raw fabric can’t be dyed in permanent color without first mercerizing it. (In other words, it is only when the Hindu society is united as one and fights for a common purpose with steadfastness that it can restore its honor).
AGGS, M 1, p. 468.

ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ॥
ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥

If one submits to injustice or tyranny without moral resistance then all efforts to subsist are fruitless.
AGGS, M 1, p. 142.

4. Nanak exposed the religious fraud of yogis and Brahmans and the hypocrisy of Khatris (sub-caste grouping of the second major order) and denounced them for abdicating their responsibility to protecting the country and the people against foreign invaders:

ਕਾਲੁ ਨਾਹੀ ਜੋਗੁ ਨਾਹੀ ਸਤ ਕਾ ਢਬੁ ॥
ਥਾਨਸਟ ਜਗ ਭਰਿਸਟ ਹੋਏ ਡੂਬਤਾ ਇਵ ਜਗੁ ॥
ਕਲ ਮਹਿ ਰਾਮਨਾਮੁ ਸਾਰੁ ॥
ਅਖੀ ਤ ਮੀਟਹਿ ਨਾਕੁ ਪਕੜਹਿ ਠਗਣ ਕਉ ਸੰਸਾਰੁ ॥ ਰਹਾਉ ॥
ਆਂਟ ਸੇਤੀ ਨਾਕੁ ਪਕੜਹਿ ਸੂਝਤੇ ਤਿਨਿ ਲੋਅ ॥

ਮਗਰ ਪਾਛੈ ਕਛੁ ਨ ਸੂਝੈ ਏਹੁ ਪਦਮੁ ਅਲੋਅ ॥
ਖਤ੍ਰੀਆ ਤ ਧਰਮੁ ਛੋਡਿਆ ਮਲੇਛ ਭਾਖਿਆ ਗਹੀ ॥
ਸ੍ਰਿਸਟਿ ਸਭ ਇਕ ਵਰਨ ਹੋਈ ਧਰਮ ਕੀ ਗਤਿ ਰਹੀ ॥
ਅਸਟ ਸਾਜ ਸਾਜਿ ਪੁਰਾਣੁ ਸੋਧਹਿ ਕਰਹਿ ਬੇਦ ਅਭਿਆਸੁ ॥
ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਮੁਕਤਿ ਨਾਹੀ ਕਹੈ ਨਾਨਕ ਦਾਸੁ ॥

Contemplation on God is the most sublime act in the world. However, people neither know yoga (way to realize God), nor understand Truth. The places of worship in the world are defiled and the world is drowning in evil. They (yogis) close their eyes and hold their nostrils to deceive the world. Pause. The yogi holds his nostrils with a thumb and two fingers and claims to have the vision of three worlds, but he can't see what is behind his back. What a strange "lotus pose" this is! The Khatris have abdicated their duties. Instead they have adopted the language and manners of their masters (Muslim rulers), whom they consider as *malesh* (defiled/polluted). As a matter of fact the whole Hindu society has degenerated abdicating moral obligations. The Brahman is busy talking about the "rule of eight" to study and analyze the *Puranas* and *Vedas*. But Nanak submits humbly that without contemplation on God/Truth, there is no liberation.
AGGS, M 1, p. 662.

ਗਊ ਬਿਰਾਹਮਣ ਕਉ ਕਰੁ ਲਾਵਹੁ ਗੋਬਰਿ ਤਰਣੁ ਨ ਜਾਈ ॥
ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪਮਾਲੀ ਧਾਨੁ ਮਲੇਛਾਂ ਖਾਈ ॥
ਅੰਤਰਿ ਪੂਜਾ ਪੜਹਿ ਕਤੇਬਾ ਸੰਜਮੁ ਤੁਰਕਾ ਭਾਈ॥
ਛੋਡੀਲੈ ਪਾਖੰਡਾ ॥
ਨਾਮਿ ਲਇਐ ਜਾਹਿ ਤਰੰਦਾ॥

You (Khatri official) are taxing the cow and Brahman whom you worship; you are mistaken if you think that cow-dung coating of your kitchen floor would absolve you of your sins. You put-on a ritual mark on your forehead, wear a *dhoti* (loin-cloth worn around the waist) and carry a rosary, but you eat the food of Muslims [you are dependent on the Muslim ruler (*malesh*) to make a living]. You perform Hindu worship secretly but you behave like Muslims outside and read Quran with them. Give up this hypocrisy! Salvation lies in practicing Truth.
AGGS, M 1, p. 471.

5. Further, Nanak exposed the nexus between the Muslim

rulers, Khatris, and Brahmans in a biting political satire. It was the Muslim ruler, who was responsible for the persecution of Hindu masses, but it was the Khatri officials who executed the orders of their master, and the Brahmans (priests) that approved of the actions of the Khatris:

ਮਾਣਸ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ ॥
ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗ ॥
ਤਿਨ ਘਰਿ ਬ੍ਰਹਮਣ ਪੂਰਹਿ ਨਾਦ ॥
ਉਨਾ ਭਿ ਆਵਹਿ ਓਈ ਸਾਦ ॥
ਕੂੜੀ ਰਾਸਿ ਕੂੜਾ ਵਾਪਾਰੁ ॥
ਕੂੜੁ ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ ॥
ਸਰਮ ਧਰਮ ਕਾ ਡੇਰਾ ਦੂਰਿ ॥
ਨਾਨਕ ਕੂੜੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਮਥੈ ਟਿਕਾ ਤੇੜਿ ਧੋਤੀ ਕਖਾਈ ॥
ਹਥਿ ਛੁਰੀ ਜਗਤ ਕਾਸਾਈ ॥
ਨੀਲ ਵਸਤ੍ਰ ਪਹਿਰਿ ਹੋਵਹਿ ਪਾਰਵਾਣੁ ॥
ਮਲੇਛ ਧਾਨੁ ਲੇ ਪੂਜਹਿ ਪੁਰਾਣੁ ॥
ਅਭਾਖਿਆ ਕਾ ਕੁਠਾ ਬਕਰਾ ਖਾਣਾ ॥
ਚਉਕੇ ਉਪਰਿ ਕਿਸੇ ਨ ਜਾਣਾ ॥
ਦੇ ਕੈ ਚਉਕਾ ਕਢੀ ਕਾਰ ॥
ਉਪਰਿ ਆਇ ਬੈਠੇ ਕੂੜਿਆਰ ॥
ਮਤੁ ਭਿਟੈ ਵੇ ਮਤੁ ਭਿਟੈ ॥
ਇਹੁ ਅੰਨੁ ਅਸਾਡਾ ਫਿਟੈ ॥
ਤਨਿ ਫਿਟੈ ਫੇੜ ਕਰੇਨਿ ॥
ਮਨਿ ਜੂਠੈ ਚੁਲੀ ਭਰੇਨਿ ॥
ਕਹੁ ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ ॥
ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ ॥

The man-eaters (Muslim rulers) perform *Namaz* (Muslim prayer). The ones who carve out the flesh for them wear the sacred thread around their necks (Khatris). The Brahmans blow the conch in the homes of Khatris to sanctify their doings. The Brahmans shares the ill-gotten bread of the Khatris. False is their (Khatris) capital and false is their trade. They make living through falsehood (deception). The sense of shame and morality is far from them. O Nanak, the Khatri are completely filled with falsehood. They wear ritual mark on their foreheads and wear ochre *dhotis* (sign of piety) but commit atrocities on the Hindu masses. They wear blue clothes to meet the approval of Muslim rulers. They worship *puranas* (name of a section of

Hindu scriptures) but their livelihood depends on Muslim rulers whom they consider *males*h (polluted). They eat he-goat meat slaughtered in a Muslim fashion (*halal*) with the chanting of Quranic verses but they do not allow others to step into their kitchen. They sanctify their kitchens by plastering the floor with cow-dung, but do not allow others near it by drawing a boundary around it. They, the liars themselves sit in the kitchen while warning others not to enter. They cry out: “Do not touch our food, lest it be polluted.” Their bodies are defiled with ill-gotten food. They clean their mouths by rinsing with water while their minds are dirty with evil thoughts. But Nanak says, “Meditate on the True One, Who can be realized only through truthful living.”
AGGS, M 1, p. 471.

Further, Guru Nanak compares the Hindu elite, *Dwijas* (twice born: Brahman, Kshatriya, and Vaisya) who were working for the Muslim rulers with trained animals and birds, often used to trap their own kind. It was the Hindu elite that helped the Muslim rulers to expand and consolidate their power over the Hindus:

ਹਰਣਾਂ ਬਾਜਾਂ ਤੈ ਸਿਕਦਾਰਾਂ ਏਨਾ ਪੜ੍ਹਿਆ ਨਾਉ ॥
ਫਾਂਧੀ ਲਗੀ ਜਾਤਿ ਫਹਾਇਨਿ ਅਗੈ ਨਾਹੀ ਥਾਉ ॥
Hindu government officials are like captive trained falcons and deer that are used to trap their own kind. Such people have no place/honor in the court of God/Truth.
AGGS, M 1, p. 1288.

It is hardly a surprise that the descendents of Hindu collaborators adopted titles conferred on their ancestor as family name with great pride: Chaudhary, Zamindar, Jagirdar, Sarkar, Vakil, Qanungo, Munsi, Patwari, Diwan, Malik, Raizada, Rai, Raja, Shah, Mahajan, Patra, Pattidar, Deshmukh, Deshpande, Kulkarni, Desai and so on and so forth.

6. Nanak rejected the caste system and the notions of karma and transmigration. It was the caste system that atomized the Hindu society whereas it was the doctrine of “karma and transmigration” that infused the Hindu psyche with the

sense of fatalism, helplessness and hopelessness. He went to extraordinary lengths in denouncing these doctrines. He emphasized frequently that it is only truthful living that determines one's real worth. The real low-castes are those who turn their back on Truth [God]:

> ਕੁਬੁਧਿ ਡੂਮਣੀ ਕੁਦਇਆ ਕਸਾਇਣਿ ਪਰ ਨਿੰਦਾ ਘਟ ਚੂਹੜੀ ਮੁਠੀ ਕ੍ਰੋਧਿ ਚੰਡਾਲਿ॥
> ਕਾਰੀ ਕਢੀ ਕਿਆ ਥੀਆ ਜਾਂ ਚਾਰੇ ਬੈਠੀਆ ਨਾਲਿ॥
> ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਕਾਰਾਂ ਨਾਵਣੁ ਨਾਉ ਜਪੇਹੀ ॥
> ਨਾਨਕ ਅਗੈ ਊਤਮ ਸੇਈ ਜਿ ਪਾਪਾ ਪੰਦਿ ਨ ਦੇਹੀ ॥
> Evil-mindedness is *dumni* (a woman of low caste of minstrels), cruelty is a *ksain* (butchers wife), slanderous heart is a *churi* (sweeper woman) and wrath which ruins the world is a *chandalni* (out-caste woman). What is the benefit of drawing a boundary line around your cooking place when these four are sitting inside you? Make Truth your guide (self-discipline), truthful living the line you draw around the kitchen and contemplation on God the ceremonial bath you take. Nanak, God exalts those who do not lead others on the path of wickedness.
> AGGS, M 1, p. 91.

In this hymn Guru Nanak condemns the caste system and the concept of ritual purity. He uses the most despised section of the Indian society, low caste and untouchable women as metaphors. He says that the caste label does not make one *dumni* (ਡੂਮਣੀ), a woman of low caste of minstrels or *ksain* (ਕਸਾਇਣਿ), a woman from butcher caste or *chuhri* (ਚੂਹੜੀ), a sweeper woman or *chandalni* (ਚੰਡਾਲਨੀ), an out-caste woman; rather it is evil mind that is *dumni*, cruelty that is *ksain*, slander that is *chuhri and* anger that is *chandalni*. "O Brahman, evil mind, cruelty, slander and anger, the four are within you. How marking of your cooking-square with a line around it will keep your food pure, when the cook (Brahman) is already defiled?" Guru Nanak advises the Brahman that before God only Truth and truthful living matters, not one's caste or social status in society:

> ਫਕੜ ਜਾਤੀ ਫਕੜੁ ਨਾਉ ॥
> ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ ॥
> ਆਪਹੁ ਜੇ ਕੋ ਭਲਾ ਕਹਾਏ ॥
> ਨਾਨਕ ਤਾ ਪਰੁ ਜਾਪੈ ਜਾ ਪਤਿ ਲੇਖੈ ਪਾਏ ॥
> Worthless is the caste and worthless is the status attached to it, as the Protector of all is One. "One

may consider oneself high, but Nanak says, “High is the one who is approved by God.”
AGGS, M 1, p. 83.

ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥
ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥
Nanak, whether one is inferior or superior is found out when one goes to the court of God (when one is tested on the touchstone of Truth).
AGGS, Jap 34, p. 7.

ਜਾਣਹੁ ਜੋਤਿ ਨ ਪੂਛਹੁ ਜਾਤੀ ਆਗੈ ਜਾਤਿ ਨ ਹੇ ॥
Recognize the Light that is present in all. Do not ask anyone's caste as there is no caste under God’s domain.
AGGS, M 1, p. 349.

ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥
ਨਾਨਕ ਨਾਵੈ ਬਾਝ ਸਨਾਤਿ ॥
Those who forget God are degenerate. O Nanak, without contemplation on God one is low/outcaste.
AGGS, M 1, p. 10 and p. 349.

ਜਾਤੀ ਦੈ ਕਿਆ ਹਥਿ ਸਚੁ ਪਰਖੀਐ ॥
ਮੁਹਰਾ ਹੋਵੈ ਹਥਿ ਮਰੀਐ ਚਖੀਐ ॥
What good is caste/social status? One’s true worth is determined by Truth/truthful living. Caste/social status is like holding poison in hand. If one tastes it, one dies.
AGGS, M 1, p. 142.

ਅਗੈ ਜਾਤਿ ਨ ਜੋਰੁ ਹੈ ਅਗੈ ਜੀਉ ਨਵੇ ॥
ਜਿਨੁ ਕੀ ਲੇਖੈ ਪਤਿ ਪਵੈ ਚੰਗੇ ਸੇਈ ਕੇਇ ॥
Caste or worldly power is of no avail--under God’s domain rules are different. Only those are honored there, who earn merit through truthful living!
AGGS, M 1, p. 469.

ਐ ਜੀ ਨਾ ਹਮ ਉਤਮ ਨੀਚ ਨ ਮਧਿਮ ਹਰਿ ਸਰਣਾਗਤਿ ਹਰਿ ਕੇ ਲੋਗ ॥
Respected one, I am neither of high nor low nor medium caste; I serve God, Who is my Protector.
AGGS, M 1, p. 504.

ਬਾਪੁ ਦਿਸੈ ਵੇਜਾਤਿ ਨ ਹੋਇ ॥
ਏਕੇ ਕਉ ਨਾਹੀ ਭਉ ਕੋਇ ॥

Those who believe in the Fatherhood of One/God are not outcastes and they are not afraid of anyone.
AGGS, M 1, p. 796.

ਖਤ੍ਰੀ ਬ੍ਰਾਹਮਣੁ ਸੂਦੁ ਕਿ ਵੈਸੁ ॥
ਨਿਰਤਿ ਨ ਪਾਈਆ ਗਣੀ ਸਹੰਸ ॥
ਐਸਾ ਦੀਵਾ ਬਾਲੈ ਕੋਇ ॥
ਨਾਨਕ ਸੋ ਪਾਰੰਗਤਿ ਹੋਇ ॥

There are thousands and thousands of Khatris, Brahmans, Sudras and Vaisyas. Anyone of them, who lights the lamp of God-consciousness, obtains emancipation from the corrupting influence of worldly temptations.
AGGS, M 1, p. 878.

7. Guru Nanak urged people time and again to rise above the animal level by becoming *sachairas/gurmukhs* (God-centered beings, moral enlightened beings). And he proclaimed the freedom of action, and the responsibility for the consequences:

ਜਾਤਿ ਜਨਮੁ ਨਹ ਪੂਛੀਐ ਸਚ ਘਰ ਲੇਹੁ ਬਤਾਇ ॥
ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਏ ॥
ਜਨਮ ਮਰਨ ਦੁਖੁ ਕਾਟੀਐ ਨਾਨਕ ਛੁਟਸਿ ਨਾਇ ॥

Do not ask for one’s caste/social status or lineage; ask whether there is Truth in one’s heart. One’s status and respect is determined by one’s deeds. O Nanak, one obtains liberation from life’s suffering by contemplation on God/Truth.
AGGS, M 1, p. 1330.

ਮਨ ਹਠ ਬੁਧੀ ਕੇਤੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥
ਕੇਤੇ ਬੰਧਨ ਜੀਅ ਕੇ ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰੁ ॥
ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥
ਸਭੁ ਕੋ ਊਚਾ ਆਖੀਐ ਨੀਚੁ ਨ ਦੀਸੈ ਕੋਇ ॥
ਇਕਨੈ ਭਾਂਡੇ ਸਾਜਿਐ ਇਕੁ ਚਾਨਣੁ ਤਿਹੁ ਲੋਇ ॥
ਕਰਮਿ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਧੁਰਿ ਬਖਸ ਨ ਮੇਟੈ ਕੋਇ ॥

There are so many stubborn (self-centered) people who perform austerities and so many who deliberate on the *Vedas* to obtain liberation. They create so many obstacles and entanglements for themselves whereas a *gurmukh* (God-centered being) obtains liberation. Truth is higher than everything, but higher still is truthful living. Regard everyone exalted as there is no one of low caste. The One, Who’s Light shines

everywhere creates all. It is the immutable *Hukam* (Cosmic Law) that one realizes God/Truth through one's deeds only.
AGGS, M 1, p. 62.

ਸਭ ਤੇ ਊਤਮ ਇਹੁ ਕਰਮੁ ॥
ਸਗਲ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥
Mediation on God (practicing Truth) is the most exalted of all deeds and the most sublime and excellent of all religions.
AGGS, M 5, p. 895.

ਸਗਲ ਧਰਮ ਮਹਿ ਊਤਮ ਧਰਮ ॥
ਕਰਮ ਕਰਤੂਤ ਕੈ ਊਪਰਿ ਕਰਮ ॥
Meditation on God is the most exalted of all religions and greatest of all acts of piety.
AGGS, M 5, p. 1182.

ਜੈਸਾ ਕਰੇ ਸੁ ਤੈਸਾ ਪਾਵੈ ॥
ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵੈ ॥
One gets what one does. What one sows, so shall one reap.
AGGS, M 1, p. 662.

ਦਿਨੁ ਰੈਨਿ ਅਪਨਾ ਕੀਆ ਪਾਈ ॥
ਕਿਸੁ ਦੋਸ ਨ ਦੀਜੈ ਕਿਰਤੁ ਭਵਾਈ ॥
We earn what we do day and night. Why blame others, it is our own doings that lead us astray.
AGGS, M 5, p. 745.

ਨਾਨਕ ਅਉਗੁਣ ਜੇਤੜੇ ਤੇਤੇ ਗਲੀ ਜੰਜੀਰ ॥
ਜੇ ਗੁਣ ਹੋਨਿ ਤ ਕਟੀਅਨਿ ਸੇ ਭਾਈ ਸੇ ਵੀਰ ॥
O Nanak, one has as many chains around one's neck as the number of vices/faults one has. If one possesses virtues then one can cut away the chains. Virtues are like next of kin and true brothers who can set one free.
AGGS, M 1, p. 595.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥
ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥
Good and bad deeds are determined in the light (*hadoor*) of Truth (*Dharam*). According to their deeds some are drawn closer to Truth (God) whereas others

move away.
AGGS, Jap Slok, p. 8.

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥
There are two types of activities, the ones that bring about union with God/Truth and the others that cause separation.
AGGS, Jap 28, p. 6.

8. In an uplifting message of hope for redemption and regeneration for the demoralized and dehumanized Hindu society, Nanak declared that “powerlessness” is a curse but not a Divine curse. Oppression is immoral but so also is submission to it without moral resistance. At the same time he denounced the cruelty of the Muslim rulers and highhandedness and corruption of their administrators:

ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ॥
ਜਾਇ ਜਗਾਇਨਿ ਬੈਠੇ ਸੁਤੇ॥
ਚਾਕਰ ਨਹਦਾ ਪਾਇਨਿ ਘਾਉ ॥
ਰਤੁ ਪਿਤੁ ਕੁਤਿਹੋ ਚਟਿ ਜਾਹੁ॥
The rulers are like tigers/lions and their officials as dogs, who harass and persecute the innocent subjects. The claws of the dogs (government servants) inflict wounds on the public. The rulers suck the blood of the public through these dogs who lick the wounds.
AGGS, M 1, p. 1288.

ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੂਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ ॥
The blind (ignorant) subjects are burning in the fire of official corruption.
AGGS, M 1, p. 468.

ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ।
ਜੋ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਿਉ ਨਿਰਮਲੁ ਚੀਤ।
If bloodstain defiles/pollutes the robe/garment then how could the conscience of those who drink human blood (exploit, persecute and murder people) be clean?
AGGS, M 1, p. 140.

ਰਾਜਾ ਨਿਆਉ ਕਰੇ ਹਥਿ ਹੋਇ ॥
ਖੁਦਾਇ ਨ ਮਾਨੈ ਕੋਇ ॥
Even the king does not accept the petition unless the

petitioner bribes. If someone petitions only in the name of God (justice), nobody listens.
AGGS, M 1, p. 350.

ਰਾਜੇ ਧਰਮੁ ਕਰਹਿ ਪਥਰਾਇ ॥
ਆਸਾ ਬੰਧੇ ਦਾਨੁ ਕਰਾਇ ॥
The kings perform religious duties for selfish interests and practice charity for heavenly rewards.
AGGS, M 1, p. 1024.

And Nanak proclaimed the freedom of conscience (religion) and universal liberty, equality and justice by declaring allegiance only to God:

ਜੇ ਦੇਹੈ ਦੁਖੁ ਲਾਈਐ ਪਾਪ ਗਰਹ ਦੁਇ ਰਾਹੁ ॥
ਰਤੁ ਪੀਣੇ ਰਾਜੇ ਸਿਰੈ ਉਪਰਿ ਰਖੀਅਹਿ ਏਵੇ ਜਾਪੈ ਭਾਉ ॥
ਭੀ ਤੂੰ ਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥
I will adore God even if I was to be afflicted with bodily pain under the influence of unlucky stars and I was to suffer under blood-sucking rulers. Even under such conditions my longing to adore God and sing Its praises would not diminish. (In other words, I will not waver from the path of Truth).
AGGS, M 1, p. 142.

ਹਉ ਬਲਿਹਾਰੀ ਸਾਚੇ ਨਾਵੈ ॥
ਰਾਜੁ ਤੇਰਾ ਕਬਹੁ ਨ ਜਾਵੈ ॥
ਰਾਜੋ ਤ ਤੇਰਾ ਸਦਾ ਨਿਹਚਲੁ ਏਹੁ ਕਬਹੁ ਨ ਜਾਵਏ ॥
I am sacrifice to You, O the Everlasting One. Your rule shall never end. Your rule is changeless (invariant) and it shall never come to an end (Truth is eternal).
AGGS, M 1, p. 567.

ਝਾੜੈ ਰੂੜਾ ਹਰਿ ਜੀਉ ਸੋਈ ॥
ਤਿਸੁ ਬਿਨੁ ਰਾਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥
God is the embodiment of sublime beauty. There is no other king, except God.
AGGS, M 1, p. 936.

ਏਕੋ ਤਖਤੁ ਏਕੋ ਪਾਤਸਾਹੁ ॥
ਸਰਬੀ ਥਾਈ ਵੇਪਰਵਾਹੁ ॥
There is one Throne and one Emperor, Whose authority is unchallenged everywhere.

AGGS, M 1, p. 1188.

ਤਖਤਿ ਬਹੈ ਤਖਤੈ ਕੀ ਲਾਇਕ ॥
ਪੰਚ ਸਮਾਏ ਗੁਰਮਤਿ ਪਾਇਕ ॥
Only a *Gurmukh* (God-centered being), who has control over lust, anger, greed, attachment and egotistical pride, deserves to occupy the throne.
AGGS, M 1, p. 1039.

9. Further, Guru Nanak challenged the superiority of Islam and bigotry of the Muslim rulers:

ਆਖਿ ਆਖਿ ਮਨੁ ਵਾਵਣਾ ਜਿਉ ਜਿਉ ਜਾਪੈ ਵਾਇ ॥
ਜਿਸ ਨੋ ਵਾਇ ਸੁਣਾਈਐ ਸੋ ਕੇਵਡੁ ਕਿਤੁ ਥਾਇ ॥
ਆਖਣ ਵਾਲੇ ਜੇਤੜੇ ਸਭਿ ਆਖਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥
ਬਾਬਾ ਅਲਹੁ ਅਗਮ ਅਪਾਰੁ ॥
ਪਾਕੀ ਨਾਈ ਪਾਕ ਥਾਇ ਸਚਾ ਪਰਵਦਿਗਾਰੁ ॥ ਰਹਾਉ ॥
ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਲਿਖਿ ਨ ਜਾਣੈ ਕੋਇ ॥
ਜੇ ਸਉ ਸਾਇਰ ਮੇਲੀਅਹਿ ਤਿਲੁ ਨ ਪੁਜਾਵਹਿ ਰੋਇ ॥
ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਸਭਿ ਸੁਣਿ ਸੁਣਿ ਅਖਹਿ ਸੋਇ ॥
ਪੀਰ ਪੈਕਾਮਰ ਸਾਲਕ ਸਾਦਕ ਸੁਹਦੇ ਅਉਰੁ ਸਹੀਦ ॥
ਸੇਖ ਮਸਾਇਕ ਕਾਜੀ ਮੁਲਾ ਦਰਿ ਦਰਵੇਸ ਰਸੀਦ
ਬਰਕਤਿ ਤਿਨ ਕਉ ਅਗਲੀ ਪੜਦੇ ਰਹਿਨ ਦਰੂਦ ॥
ਪੁਛਿ ਨ ਸਾਜੇ ਪੁਛਿ ਨ ਢਾਹੇ ਪੁਛਿ ਨ ਦੇਵੈ ਲੇਇ ॥
ਆਪਣੀ ਕੁਦਰਤਿ ਆਪੇ ਜਾਣੈ ਆਪੇ ਕਰਣੁ ਕਰੇਇ ॥
ਸਭਨਾ ਵੇਖੈ ਨਦਿਰ ਕਰਿ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥
As one understands God’s attributes one finds that describing Its greatness is like racking brain. Those who describe God don’t know Its greatness or where It resides. All those who have tried to answer these questions with intense contemplation have been unsuccessful. O *baba* (Sir), Allah is unreachable and infinite (beyond human comprehension in totality). Sacred is Its name and sacred is Its abode and It is eternal and cherisher of all. Pause. Even the power of Its immutable *Hukam* (Cosmic Law) is indescribable, no one could write it down. If hundred poets were to get together to try to describe it, they would not be able to describe even a tiny bit of it after racking their brains. No one can evaluate Allah’s greatness. They all merely repeat again and again what they have heard before. Pirs, prophets, spiritual teachers, faithful ones, carefree mendicants, martyrs, sheikhs, mystics, qazis, mullahs and dervishes who are said to have

reached Allah, couldn't describe the greatness of Allah. Their accomplishments are Allah's blessings for their continuous prayers (sincere efforts). Allah does not consult anyone when It builds or destroys, or when It gives or takes away. Allah alone knows It's *qudrat* (full scope of naturalism). It alone is the Doer. It watches over all kindly and provides them according to their needs.
AGGS, M 1, p. 53.

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੂਅਰੁ ਉਸੁ ਗਾਇ ॥
ਗੁਰ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥
ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ ॥
ਮਾਰਣ ਪਾਹਿ ਹਰਾਮ ਮਹਿ ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ ॥
ਨਾਨਕ ਗਲੀ ਕੂੜੀਈ ਕੂੜੋ ਪਲੈ ਪਾਇ ॥

To violate or usurp someone's right or take away what rightfully belongs to another is like eating pork for a Muslim and beef for a Hindu. The spiritual guide (*gur pir*) would standby only if the follower does not make unlawful living. Mere talk does not lead to paradise; salvation lies in right conduct. Adding spice to unlawfully earned food does not make it *Halal* (lawful). Nanak, falsehood begets only falsehood.
AGGS, M 1, p. 141.

10. While condemning the exploitation of masses by the elite (government, rich and religious establishment), Guru Nanak laid emphasis on honest living. According to tradition, he accepted the invitation of a poor carpenter of low caste, Bhai Lalo, and spurned the invitation of an upper-caste rich landlord named Malik Bhago, to demonstrate that hard work and honest living is divine whereas ill-gotten wealth is evil:

ਇਸੁ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ ॥
ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥

So many have been disgraced for the sake of wealth and because of it so many have been destroyed. It cannot be amassed without illegal means and it does not go with the dead.
AGGS, M 1, p. 417.

ਸੰਪਉ ਸੰਚੀ ਭਏ ਵਿਕਾਰ ॥

Amassing riches leads to moral degradation.
AGGS, M 1, p. 222.

ਮਾਇਆ ਮਾਇਆ ਕਰਿ ਮੁਏ ਮਾਇਆ ਕਿਸੈ ਨ ਸਾਥਿ ॥
People die longing for wealth but it doesn’t go with them.
AGGS, M 1, p. 935.

Keeping his critical posture, he was equally critical of the religious establishment for misleading and exploiting the masses instead of enlightening them. Furthermore, he lashed out at these holies for refusing to speak out on behalf of the poor masses against their very exploitation and persecution carried out by the government and the power elements:

ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ॥
ਬ੍ਰਾਹਮਣ ਨਾਵੈ ਜੀਆ ਘਾਇ॥
ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ॥
ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ॥
Qazi (Muslim magistrate) tell lies and takes bribes (instead of being the guardian of justice). The Brahman priest takes life (exploits ignorant parishioners and practices caste system), but bathes ceremoniously. The blind yogi has lost his way in search of “tranquility” without knowing the Truth. The three are spiritually barren.
AGGS, M 1, p. 662.

ਗਿਆਨ ਵਿਹੂਣਾ ਗਾਵੈ ਗੀਤ ॥
ਭੁਖੇ ਮੁਲਾਂ ਘਰੇ ਮਸੀਤਿ ॥
ਮਖਟੂ ਹੋਇ ਕੈ ਕੰਨ ਪੜਾਏ ॥
ਫਕਰੁ ਕਰੇ ਹੋਰੁ ਜਾਤਿ ਗਵਾਏ
ਗੁਰੁ ਪੀਰੁ ਸਦਾਏ ਮੰਗਣ ਜਾਏ ॥
ਤਾ ਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਪਾਇ ॥
ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ॥
ਨਾਨਾਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥
The one who lacks spiritual wisdom sings spiritual songs to make a living. For a hungry (destitute) mullah, mosque is a means to satisfy his hunger (worldly needs). A lazy unemployed fellow gets his ear pierced. He becomes a beggar and brings bad name to his family. Never touch the feet of the one who claims to be a *gur pir* (spiritual guides) but lives on charity. Nanak, One who works hard to make an honest living and practices charity finds the “righteous

path.”
AGGS, M 1, p. 1245.

ਨਿਰੰਕਾਰਿ ਜੋ ਰਹੈ ਸਮਾਇ ॥
ਕਾਹੇ ਭੀਖਿਆ ਮੰਗਣਿ ਜਾਇ ॥
Why should he beg who claims to dwell on God?
AGGS, M 1, p. 953.

11. In his composition, *Sidh Gost* and other hymns Guru Nanak rejected the ideology and practices of the *sidhas/*yogis. His attitude was the same for other ascetic orders. He rejected and denounced celibacy and ascetic way of life in no uncertain terms. For Guru Nanak householder life is the only proper way to realize God/Truth, as it is the householder, who sustains society:

ਜੋਗੁ ਨ ਖਿੰਥਾ ਜੋਗੁ ਨ ਡੰਡੈ ਜੋਗੁ ਨ ਭਸਮ ਚੜਾਈਐ ॥
ਜੋਗੁ ਨ ਮੁੰਦੀ ਮੂੰਡਿ ਮੁਡਾਇਐ ਜੋਗੁ ਨ ਸਿੰਙੀ ਵਾਈਐ ॥
ਅੰਜਨੁ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥
ਗਲੀ ਜੋਗੁ ਨ ਹੋਈ॥
ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਸਮਸਰਿ ਜਾਣੈ ਜੋਗੀ ਕਹੀਐ ਸੋਈ॥ ੧ ॥ਰਹਾਉ॥
ਜੋਗੁ ਨ ਬਾਹਰਿ ਮੜੀ ਮਸਾਣੀ ਜੋਗੁ ਨ ਤਾੜੀ ਲਾਈਐ ॥
ਜੋਗੁ ਨ ਦੇਸਿ ਦਿਸੰਤਰਿ ਭਵਿਆ ਜੋਗੁ ਨ ਤੀਰਥਿ ਨਾਈਐ ॥
ਅੰਜਨੁ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥
ਸਤਿਗੁਰੁ ਭੇਟੈ ਤਾ ਸਹਸਾ ਤੂਟੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਈਐ ॥
ਨਿਝਰੁ ਝਰੈ ਸਹਜ ਧੁਨਿ ਲਾਗੈ ਘਰ ਹੀ ਪਰਚਾ ਪਾਈਐ ॥
ਅੰਜਨੁ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥
ਨਾਨਕ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ ।
ਵਾਜੇ ਬਾਝਹੁ ਸਿੰਙੀ ਵਾਜੈ ਤਉ ਨਿਰਭਉ ਪਦੁ ਪਾਈਐ ॥
ਅੰਜਨੁ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥
Union with God (realization of Truth) is not achieved by wearing quilted robe or carrying a walking stick or smearing ashes on the body or wearing ear rings or shaving head or blowing the horn. Remaining unblemished by the corrupting influence of the worldly temptations is the way to realize God. Mere talk does not bring about union with God. The one who regards all as equal is a real yogi! Pause. God is not realized by staying in grave yards/cremation grounds or paying homage to tombs or sitting in meditating posture or wandering in foreign lands or taking bath at sacred places/shrines. Remaining unblemished by the corrupting influence of the worldly temptations is the way to realize God. O yogi, realization of God/Truth

dispels doubts and worries. This way the wandering mind is restrained. The mind becomes clean like a mountain spring when it is focused on God or consciousness becomes God's abode. Remaining unblemished by the corrupting influence of the worldly temptations is the way to realize God. O yogi, conquer your *Haumai* (self-centeredness) and be humble, practice this type of yoga. You will attain the state of fearlessness when your horn blows without blowing (when truthful living becomes your way of life). Remaining unblemished by the corrupting influence of the worldly temptations is the way to realize God.
AGGS, M 1, p. 730.

ਬਿੰਦੁ ਨ ਰਾਖਹਿ ਜਤੀ ਕਹਾਵਹਿ ॥
Yogi calls himself *jati* (celibate) but has no control over his sexual drive.
AGGS, M 1, p. 903.

ਜਤਨ ਕਰੈ ਬਿੰਦੁ ਕਿਵੈ ਨ ਰਹਾਈ ॥
In spite of all efforts the yogi/ascetic cannot control his sexual urge.
AGGS, M 1, p. 906.

Nanak regarded the *sidhas/yogis* and other ascetic orders as parasites on society who preyed upon the public with magic tricks and witchcraft. Further he exposed the absurdity of yogic postures in the realization of God and their false claims of achieving tranquil/equipoise state of mind – still mind/breathlessness, as mind can't be still in a healthy and conscious individual. Mind becomes still only when consciousness is lost or when one dies. Further, *Sahaj* (ਸਹਜ) in Nanakian philosophy does not mean tranquil or equipoise state of mind the yogis talked about, rather it means focusing on Truth while carrying out worldly duties:

ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨ੍ਹੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥
One could attain liberation while enjoying life (laughing, playing, eating good food and wearing good clothes).
AGGS, M 5, p. 522.

ਅਖੀ ਤ ਮੀਟਹਿ ਨਾਕੁ ਪਕੜਹਿ ਠਗਣ ਕਉ ਸੰਸਾਰੁ ॥ ਰਹਾਉ ॥
ਆਂਟ ਸੇਤੀ ਨਾਕੁ ਪਕੜਹਿ ਸੂਝਤੇ ਤਿਨਿ ਲੋਅ ॥
ਮਗਰ ਪਾਛੈ ਕਛੁ ਨ ਸੂਝੈ ਏਹੁ ਪਦਮੁ ਅਲੋਅ ॥
The yogi closes his eyes and holds his nostrils to

deceive the world. Pause. The yogi holds his nostrils with a thumb and two fingers and claims to have the vision of three worlds, but he can't see what is behind his back. What a strange "lotus pose" is this! AGGS, M 1, p. 662.

ਤ੍ਰੈ ਸਤ ਅੰਗੁਲੀ ਵਾਈ ਅਉਧੂ ਸੁੰਨ ਸਚੁ ਆਹਾਰੋ ॥
ਗੁਰਮੁਖਿ ਬੋਲੈ ਤਤੁ ਵਿਰੋਲੈ ਚੀਨੈ ਅਲਖ ਅਪਾਰੋ ॥
ਤ੍ਰੈ ਗੁਣ ਮੇਟੈ ਸਬਦੁ ਵਸਾਏ ਤ ਮਨਿ ਚੂਕੈ ਅਹੰਕਾਰੋ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ ਤਾ ਹਰਿ ਨਾਮਿ ਲਗੈ ਪਿਆਰੋ ॥
ਸੁਖਮਨਾ ਇੜਾ ਪਿੰਗਲਾ ਬੂਝੈ ਜਾ ਆਪੇ ਅਲਖੁ ਲਖਾਏ ॥
ਨਾਨਕ ਤਿਹੁ ਤੇ ਊਪਰਿ ਸਾਚਾ ਸਤਿਗੁਰ ਸਬਦਿ ਸਮਾਏ ॥

O yogi, it is truthful living that is equipoise (ਸੁੰਨ), not the control of air flow (breath) in the ten-finger long windpipe (trachea). *Gurmukh* (God-Centered being/moral enlightened being) speaks the truth, churns the essence of reality, overcomes the corrupting influence of worldly temptations, gets rid of egotistical pride and understands the unseen and infinite One. When one realizes that One (God) is within and outside (everywhere) then one falls in love with God. But the yogi claims to understand the invisible One Who is manifest as the Cosmos, through *sukhmana* [Susumna], *ida* and *pingala* [names of three major *nadis* (tube-like structures) whose "cleansing" plays major importance in yoga doctrine to achieve the so called tranquility/still mind/breathless state. Nanak, the true and eternal One is beyond the reach of the three (*sukhmana*, *ida* and *pingala*), It is realized by contemplating on *Sabad* (Truth).
AGGS, M 1, p. 944.

12. Nanak condemned the disgusting life negating practices of Jain monks who had taken nonviolence to the extreme. They went naked and begged for *joothi* food (leftover uneaten food). They remained filthy as they refrained from washing themselves to avoid the killing of water born organisms, plucked their scalp hair to avoid the killing of lice, swept the path and walked in line to avoid trampling over insects and worms:

ਸਿਰੁ ਖੋਹਾਇ ਪੀਅਹਿ ਮਲਵਾਣੀ ਜੂਠਾ ਮੰਗਿ ਮੰਗਿ ਖਾਹੀ ॥
ਫੋਲਿ ਫਦੀਹਤਿ ਮੁਹਿ ਲੈਨਿ ਭੜਾਸਾ ਪਾਣੀ ਦੇਖਿ ਸਗਾਹੀ ॥
ਭੇਡਾ ਵਾਗੀ ਸਿਰੁ ਖੋਹਾਇਨਿ ਭਰੀਅਨਿ ਹਥ ਸੁਆਹੀ ॥
ਮਾਊ ਪੀਊ ਕਿਰਤੁ ਗਵਾਇਨਿ ਟਬਰ ਰੋਵਨਿ ਧਾਹੀ ॥

ਓਨਾ ਪਿੰਡ ਨ ਪਤਲਿ ਕਿਰਿਆ ਨ ਦੀਵਾ ਮੁਏ ਕਿਥਾਊ ਪਾਹੀ ॥
ਅਠਸਠਿ ਤੀਰਥ ਦੇਨਿ ਨ ਢੋਈ ਬ੍ਰਹਮਣ ਅੰਨੁ ਨ ਖਾਹੀ ॥
ਸਦਾ ਕੁਚੀਲ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਮਥੈ ਟਿਕੇ ਨਾਹੀ ॥
ਝੁੰਡੀ ਪਾਇ ਬਹਨਿ ਨਿਤਿ ਮਰਣੈ ਦੜਿ ਦੀਬਾਣਿ ਨ ਜਾਹੀ ॥
ਲਕੀ ਕਾਸੇ ਹਥੀ ਫੁੰਮਣ ਅਗੋ ਪਿਛੀ ਜਾਹੀ ॥
ਨ ਓਇ ਜੋਗੀ ਨ ਓਇ ਜੰਗਮ ਨ ਓਇ ਕਾਜੀ ਮੁੰਲਾ ॥
ਦਯਿ ਵਿਗੋਏ ਫਿਰਹਿ ਵਿਗੁਤੇ ਫਿਟਾ ਵਤੈ ਗਲਾ ॥

The Jain monks pluck their scalp hair, drink dirty water and beg for leftover uneaten food. They breathe the stench while scattering their feces to save fecal worms, and refrain from bathing. Their scalp hair is plucked like sheep wool with hands smeared with ashes. They give up the occupations of their parents leaving behind unhappy families. They do not perform Hindu death rites like offerings of rice dishes and lighting of earthen lamps, nor do they say where they will go after death (they don’t believe in hell and heaven). Nor do they pay homage at sixty-eight Hindu centers or serve the Brahmans. They always remain dirty and do not put the ceremonial mark on their forehead. They sit together with heads down as if in mourning and do not attend any congregation. With begging bowls hanging from their waists, they walk in a single file with flywhisks in their hands. Neither do they follow the customs of yogis or *jangams* (followers of Shiva) nor those of Muslims (*qazi* and mulla). The despised ones are lost in ignorance as they misunderstand compassion and nonviolence. The entire lot is disgusting.
AGGS, M 1, pp. 149-50.

13. Contrary to the prevalent life negating (withdrawal from life) Indian views that emphasize the nothingness of the world by calling it unreal or simply illusion, Guru Nanak's message is life affirming – enjoying life with hope, confidence and optimism. He emphasized the reality of the world as it is the Creation of the True One. He proclaimed that the Earth was created to practice righteousness and the objective of human life is to become a *gurmukh* (Godlike, God-centred being, moral enlightened-being):

ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥
ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ ॥
ਸਚੇ ਤੇਰੇ ਕਰਣੇ ਸਰਬ ਬੀਚਾਰ॥

ਸਚਾ ਤੇਰਾ ਅਮਰੁ ਸਚਾ ਦੀਬਾਣੁ ॥
ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਸਚਾ ਫੁਰਮਾਣੁ ॥
ਸਚਾ ਤੇਰਾ ਕਰਮੁ ਸਚਾ ਨੀਚਾਣੁ ॥
ਸਚੇ ਤੁਧੁ ਆਖਹਿ ਲਖ ਕਰੋੜਿ ॥
ਸਚੈ ਸਭਿ ਤਾਣਿ ਸਚੈ ਸਭਿ ਜੋਰਿ ॥
ਸਚੀ ਤੇਰੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ॥
ਸਚੀ ਤੇਰੀ ਕੁਦਰਤਿ ਸਚੇ ਪਾਤਿਸਾਹ ॥
ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ ॥
ਜੋ ਮਰਿ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ ॥

True are Your universes and True their parts. True are Your planets/habitats and True are your creatures of different forms and shapes. True are Your actions/works and True are Your deliberations and decisions. True is Your authority and True is Your justice. True is Your Law and True is Your mandate. True is Your mercy and True are Your gifts. Hundreds of thousands and tens of millions call You True. In the True One is all the power and in the True One is all the authority. True is Your Praise and True is Your adoration. O the True King, True is Your creative power and creation. O Nanak, true are those who meditate on the True One (practice truth). Those who do not realize the Truth waste their lives.
AGGS, M 1, p. 463.

ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥

This world is the abode of the True One, Who resides in it.
AGGS, M 2, p. 463.

ਗੁਰਮੁਖਿ ਧਰਤੀ ਸਾਚੈ ਸਾਜੀ ॥
ਤਿਸੁ ਮਹਿ ਓਪਤਿ ਖਪਤਿ ਸੁ ਬਾਜੀ ॥

The True One has fashioned the earth for the sake of *gurmukhs* (God-centered beings). And therein It set in motion the game of creation and destruction.
AGGS, M 1, p. 941.

ਧਰਤਿ ਉਪਾਇ ਧਰੀ ਧਰਮਸਾਲਾ ॥
ਉਤਪਤਿ ਪਰਲਉ ਆਪਿ ਨਿਰਾਲਾ ॥

Creating earth, God made it the seat of righteousness and set in motion the process of creation and destruction. And yet God is unattached and distinct.
AGGS, M 1, p. 1033.

14. Further he emphasized that the purpose of life is to

realize God by living a truthful life. In the beginning of Jap (Japji), on the opening page of AGGS, he has described God as *Sach,* meaning Eternal Truth. Then in the first stanza on the same page Nanak has enunciated the purpose of human life in a question and answer format:

> ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥
> ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥
>
> "How could one become a *sachiara* (Godlike, *gurmukh*) and how could one get rid of ignorance and falsehood?" "By living in harmony with the *Hukam* (Cosmic Law) is the answer," says Nanak.
> AGGS, Jap 1, p. 1.

Then the question arises: How could one get rid of ignorance and falsehood? On the pages of AGGS it is mentioned again and again that *Sabad* (Knowledge, Truth, Guru's teachings) destroys ignorance, falsehood, superstition and doubt:

> ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ॥
>
> ...
>
> ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥
>
> The yogis asked Nanak, "Who is your Guru or whose disciple you are of?" "*Sabad* (Knowledge, Truth) is the Guru and my mind, which is focused on the *Sabad* and comprehends it, is the disciple," replied Nanak.
> AGGS, M 1, pp. 942-943.

What is needed to understand the *Hukam*? It is true knowledge. So a *sachiara* (*gurmukh*) is the one who understands the *Hukam* and conducts himself/herself accordingly. Man-made social distinctions are worthless, as it is the Eternal One, Who judges the real worth of a person. The one who realizes union with God is called *Jiwan Mukta,* the liberated one (*gurmukh*), the other who is separated from God is called reprobate (*manmukh*), the self-centered being.

From early on, Guru Nanak rebelled against the Hindu beliefs. According to Sikh tradition, to the embarrassment of family, friends and relatives, he refused to wear the sacred thread [*janaeu]* at the ceremony by raising questions about its benefit:

> ਦਇਆ ਕਪਾਹ ਸੰਤੋਖ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ॥

ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ॥
Make compassion the cotton, contentment the yarn, continence the knot and truth the twist. O pundit (priest), a thread of this type awakens the inner-self (conscience). If you have such a *janaeu*, then put it on me?
AGGS, M 1, p. 471.

15. Guru Nanak held three major problems facing the masses and then declared wholeheartedly his solidarity with the masses. He launched a campaign to awaken the masses to fight against the tyranny of rulers and the caste system:

ਦੁਖੁ ਵਿਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੂਖ ॥
ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ ਜਮਦੂਤ ॥
One pain is the separation from God (lack of morality), second pain is the grinding poverty and third pain is the tyranny of the ruler.
AGGS, M 1, p. 1256.

It should be noted that vast majority of the human population is still facing these three problems!

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ॥
ਨਾਨਕੁ ਤਿਨ ਕੇ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ॥
ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਿਰ ਤੇਰੀ ਬਖਸੀਸ॥
Nanak will stand by the lowest of the lowest, not with the elite. Societies that take care of the downtrodden have the blessing of God.
AGGS, M 1, p. 15.

In tune with the true revolutionary zeal, Nanak gave a clarion call to the masses to join his movement with an explicit warning that it would require supreme sacrifices:

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ॥
ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ॥
ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ॥
ਸਿਰ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ॥
If you want to play the game of love (follow the righteous path/Truth) then follow me and be prepared to sacrifice your life. Once you step on this path, do not hesitate to offer your head.
AGGS, M 1, p. 1412.

This proclamation is central to the Sikh revolution; it is the basis of *Miri-Piri* (temporal and spiritual sovereignty) and the evolution of the noble Khalsa Order. Only a moral person (*gurmukh*) can be a *mir-pir/*Khalsa. Inspired by the Nanakian philosophy (*Gurmat*), the Khalsa forces forged mostly from the downtrodden stocks of the Hindu Society--Sudras and Untouchables--fought against three formidable foes: the mighty Mughals, the caste hierarchy and the foreign invaders for about three-quarters of a century [3, 4]. Eventually the Khalsa established a Kingdom over a vast tract in the Northwest region of the Indian sub-continent about which Baron Hugel, an Austrian traveler, wrote:

> "The state established by Ranjit Singh was 'the most wonderful object in the whole world.' Like a skilful architect the Maharaja raised a 'majestic fabric' with the help of rather insignificant or unpromising fragments [5]."

References:

1. Grewal, J. S. (1994). *The Sikhs of the Punjab,* New Delhi: Cambridge University Press, p. 28.
2. Shiromani Gurdwara Parbandhak Committee (SGPC) has assigned the name *Aad Sri Guru Granth Sahib Ji* to the Sikh Scripture. I have dropped Sri and Ji and adopted Aad Guru Granth Sahib and AGGS as its abbreviation is in my writings. Each *Bani* (composition) of the Guru is recorded in the AGGS under Nanak and is identified by the succession number of the Guru to the House of Nanak as Mahla (1, 2, 3, 4, 5, and 9). M is the abbreviation of Mahla and P is page number of AGGS published by SGPC.
3. Grewal, J. S. (1994). *The Sikhs of the Punjab,* New Delhi: Cambridge University Press, pp.82- 117.
4. Singh, Sangat (2001). *The Sikhs in History*, New Delhi: Uncommon Books, 4th ed., pp. 85- 116.
5. Grewal, J. S. (1994). *The Sikhs of the Punjab,* New Delhi: Cambridge University Press, p. 113.

Chapter 2

The Nanakian Philosophy (Gurmat)

Introduction

Let me start off this chapter with Guru Nanak's profound experience of God/Truth in his own words:

> ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ॥
> ਰਾਤਿ ਦਿਹੈ ਕੈ ਵਾਰ ਧੁਰਹੁ ਫੁਰਮਾਇਆ॥
> ਢਾਢੀ ਸਚੈ ਮਹਲਿ ਖਸਮਿ ਬੁਲਾਇਆ॥
> ਸਚੀ ਸਿਫਤਿ ਸਾਲਾਹ ਕਪੜਾ ਪਾਇਆ॥
> ਸਚਾ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਆਇਆ ॥
> ਗੁਰਮਤੀ ਖਾਧਾ ਰਜਿ ਤਿਨਿ ਸੁਖ ਪਾਇਆ ॥
> ਢਾਡੀ ਕਰੇ ਪਸਾਉ ਸਬਦੁ ਵਜਾਇਆ ॥
> ਨਾਨਕ ਸਚੁ ਸਾਲਾਹਿ ਪੂਰਾ ਪਾਇਆ ॥
>
> I was an unemployed bard (*dhadi*) when the Master (inner voice) called me to the abode of Truth and gave me a job. The Master ordered me to sing the praises of Truth day and night and honored me with the assignment of glorifying Truth. I received the nectar of Truth as sustenance. Enlightened beings (*gurmukhs*) who have eaten it to the full are blissful. I, the bard, openly proclaim the glory of Truth. Nanak has found the Perfect One by glorifying the Truth.
> AGGS, M 1, p. 150.

In-depth analysis of his compositions makes it clear that Nanak's thoughts are centered on the Eternal Truth:

> ਦੀਵਾ ਮੇਰਾ ਏਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ ॥
> ਉਨਿ ਚਾਨਣਿ ਓਹੁ ਸੋਖਿਆ ਚੂਕਾ ਜਮ ਸਿਉ ਮੇਲੁ ॥
>
> The Truth is my lamp and my suffering (ignorance and falsehood) is the oil in the lamp. The flame of Truth burns the oil saving me from spiritual death (liberating me from ignorance and falsehood).
> AGGS, M 1, p. 358.

Bhai Gurdas (1551-1636), contemporary of five Gurus, Angad (2nd Guru) to Hargobind (6th Guru), an eminent theologian and poet par excellence who was the amanuensis of Aad Granth (ਆਦਿ ਗ੍ਰੰਥ) compiled by Guru Arjan in 1604 C.E., catches the quintessence of Nanakian philosophy when he says:

> ਸਤਿਗੁਰ ਨਾਨਕ ਪ੍ਰਗਟਿਆ ਮਿਟੀ ਧੁੰਦ ਜਗ ਚਾਨਣ ਹੋਆ ।
> ਜਿਉਂ ਕਰ ਸੂਰਜ ਨਿਕਲਿਆ ਤਾਰੇ ਛਪੇ ਅੰਧੇਰ ਪਲੋਆ ।
> The true Guru [Nanak] wiped out the darkness of ignorance and falsehood with the light of Truth the way darkness disappears and stars become invisible when the sun rises.
> Bhai Gurdas, *Varan Bhai Gurdas*, 1, p. 11.

In his exposition of the Nanakian philosophy, Guru Arjan [fifth Nanak] says that Guru Nanak enlightened my mind by destroying the root of superstition:

> ਫੂਟੋ ਆਂਡਾ ਭਰਮ ਕਾ ਮਨਹਿ ਭਇਓ ਪਰਗਾਸੁ॥
> ਕਾਟੀ ਬੇਰੀ ਪਗਹ ਤੇ ਗੁਰਿ ਕੀਨੀ ਬੰਦਿ ਖਲਾਸੁ॥
> My mind has been enlightened, as the egg of superstition and prejudice has burst. The Guru has shattered the fetters (superstition and prejudice) to set me free.
> AGGS, M 5, p. 1002.

Before going further, let me point out here that in Nanakian philosophy as discussed under “Cosmology and Evolution,” Cosmos is the manifest form of God whereas *Hukam* (Cosmic Law) is the invisible form that pervades the Cosmos. Thus it is Cosmic Law that is the Creator. Further Cosmos is the source of “Knowledge” to understand the Cosmic Law and the laboratory to test the Cosmic Law.

Guru Nanak rejected earlier religious traditions along with their entire stream of dogmas and doctrines. For example the concept of God, incarnation of God, the caste system, transmigration and karma, soul and salvation, hell and heaven, gods and goddesses, and idol worship were all swept into the dustbin. Further, in a politically charged atmosphere we often encounter the fundamentalist religious groups worldwide opposing the teaching of scientific theory of evolution even in the twenty-first century whereas Nanak discussed and imparted credence to the subject of evolution of life about five hundred years ago, roughly 350 years before Charles Darwin. Furthermore, while the

custodians of Christianity were investing despots with "divine rights," the Hindu elite was hailing even bigoted oppressive Muslim rulers as "*Ishwaro va Dillishwaro va*"(the king of Delhi is as great as God) and the Muslim ruler (*khalifa, caliph*) was regarded as the representative of Prophet Mohammad, Nanak denounced oppressive rulers and their allies in no uncertain terms. He called for universal liberty and the establishment of benevolent rule of justice for all. A reader is likely to find Nanak's philosophy to be just wholesome and this chapter is intended to capture that spirit.

A few words need elaboration here so we can assess Nanakian philosophy properly in the context of history. The birth of modern biblical scholarship during the mid 19th century followed by the advent of the modern Islamic scholarship in the 20th century has casted serious doubts on the Semitic religions. With meteoric rise of the modern sciences, modern skepticism, secularism, rationalism, humanism, critical inquiry, etc. we are literally witnessing an unveiling of an umbrella of thick clouds expressing serious doubts over the traditional modes of religious thinking both of Semitic and non-Semitic varieties. Lately, though microscopic in scope, critical scholarships on the Semitic religions by authors of various backgrounds have become bestsellers, a rare phenomenon but nonetheless timely: *The God Delusion* by Richard Dawkins, *God: The Failed Hypothesis* by Victor J. Stenger, *god is not Great: How Religion Poisons Everything* by Christopher Hitchens, *The End of Faith: Religion, Terror, and the Future of Reason* and *Letter to a Christian Nation: A Challenge to Faith* by Sam Harris are few best examples coming from an extensive list of bibliography. Although the modern critical scholarship on the Eastern religions is long overdue, it didn't escape the scrutiny of Guru Nanak just like his critical eyes on the Semitic faiths. In addition to having rejected both the Semitic and Eastern religions, he encroached on many other touchy areas including the outdated religiously prescribed moral and ethical values that are often butted against our modern informed values and virtues. The reader should find the ensuing discussion worthy of serious inspection and emulation.

Understanding Guru Nanak's compositions in the English language is no easy task. That means, given the lack of adequate English words to accurately depict his thoughts only adds more frustration to the task. A simple literal English rendition results in a message which gets devoid of

the underneath profundity. This problem gets confounded further when readers distort and color Nanak's writings keeping in tune with their own cherished beliefs. A Hindu can turn Nanak only to confirm Hinduism. A Christian or a Muslim ends up not too different from employing similar tactics. For the sake of convenience and proper understanding of the Nanakian philosophy this chapter is divided into seven sections: Theology/Religion, Cosmology, Cause of Human Progress and Suffering, Repudiation of Old Dogmas, Universal Equality/Human Values, Justice and Peace, Establishment of the Panth and Contribution to Punjabi Literature.

Theology/Religion

Introduction: I claim limited specialty in the English language but at the same time I have spent extraordinary time making sure that I represent Guru Nanak in his true spirit utilizing simple commonly used words. Take for example the word "GOD." Most often he did not use this word or its Hindu and Islamic equivalents in the same sense as in the parent religion. Similarly, when he employed any other religious term in usage, he radically altered its current meaning to something else within the context of his own philosophy. Therefore, to explain his philosophy, I made use of "God" in a generic sense and certainly not its usages prevalent in the traditional religious sense. The reader ought to use caution here with not only "God" but also with a number of new terms expounded by Nanak to explain his philosophy. All world religions describe "God" in the context of supernaturalism, but in Guru Nanak's system, "God" is strictly confined within the context and framework of naturalism. Because he expounds naturalism, he discards the entrenched beliefs in magic and miracles like virgin birth and resurrection from death, and discourages the magical thinking inherent among the followers of traditional religions by emphasizing reason and logical thinking in the understanding of God and life. For Guru Nanak, God is Truth and Knowledge (*Sabad*) understandable through wisdom and discerning intellect (*bibek buddh*):

> ਮਿਲਿ ਮਾਤ ਪਿਤਾ ਪਿੰਡੁ ਕਮਾਇਆ ॥
> ਤਿਨਿ ਕਰਤੈ ਲੇਖੁ ਲਿਖਾਇਆ ॥
> Mother and father create a child through sexual union

according to the *Hukam* (Cosmic Law) -– biology of the reproduction of life.
AGGS, M 1, p. 989.

ਮਾ ਕੀ ਰਕਤੁ ਪਿਤਾ ਬਿਦੁ ਧਾਰਾ ॥
ਮੂਰਤਿ ਸੂਰਤਿ ਕਰਿ ਆਪਾਰਾ ॥
The infinite *Hukam* (Cosmic Law) fashions human body with beautiful features from father's semen and mother’s blood (eggs).
AGGS, M 1, p. 1022.

ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥
It is *Hukam* (cosmic Law), which causes birth and death or birth and death occur according to *Hukam* (biology of death and birth).
AGGS, M 1, p. 472.

ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਜਾਣਾ ਰਾਮੁ ਰਿਦੈ ਮਨੁ ਮਾਨਿਆ ॥
I know nothing of deceitful Tantric spells and magical mantras; I imbibe God in my heart.
AGGS, M 1, p. 766.

ਅਵਰੁ ਨ ਅਉਖਧੁ ਤੰਤ ਨ ਮੰਤਾ ॥
ਹਰਿ ਹਰਿ ਸਿਮਰਣੁ ਕਿਲਵਿਖ ਹੰਤਾ ॥
There is no other medicine, Tantric spells or magical mantras, but *Naam Simran* (dwelling on God) destroys evil.
AGGS, M 1, p. 416.

ਆਪਿ ਨਾਥ ਨਾਥੀ ਸਭ ਜਾਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥
Cosmic Law/God Itself is the Controller and It controls every thing; the desire to acquire fame/wealth through supernatural powers leads one astray from Truth.
AGGS, Jap 29, p. 6.

ਸਿਧ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ ॥
ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੁਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥
What would I gain if I were to become a *sidha* (yogi) and acquire the so-called supernatural power (magical trickery) to perform miracles to disappear and appear at will so that people would hold me in awe? I am

afraid such temptations would make me forget God/Truth.
AGGS M 1, p. 14.

ਕਿਨ ਹੀ ਸਿਧ ਬਹੁ ਚੇਟਕ ਲਾਏ ॥
ਕਿਨ ਹੀ ਭੇਖ ਬਹੁ ਥਾਟ ਬਨਾਏ ॥
ਕਿਨ ਹੀ ਤੰਤ ਮੰਤ ਬਹੁ ਖੇਵਾ ॥
ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਹਰਿ ਸੇਵਾ ॥

Many *sidhas* are busy performing miracles. Many wear different garbs to set up their own orders. Many practice Tantric spells and chant magic mantras. But I, the humble, serve God only.
AGGS, M 5, pp. 912-13.

In contrast to other religious traditions that require adopting the blind faith, Guru Nanak emphasized wisdom and discerning intellect (*bibek budhi)* in the understanding of God. Logical thinking is the key to understanding of Truth and for the creation of a progressive, dynamic and just society based on equality for all. He preached and emphasized this message wherever he went and to whomever he talked during his travels:

ਅਕਲਿ ਇਹ ਨ ਆਖੀਐ ਅਕਲਿ ਗਵਾਈਐ ਬਾਦੁ ॥
ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨ॥
ਅਕਲੀ ਪੜ੍ਹਿਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ॥
ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾਂ ਸੈਤਾਨ ॥

Wisdom is not which is wasted in futile arguments. Use wisdom and reason in the service of God and practice of charity. Learn by intelligent reading and earn respect by exercising wisdom. Says Nanak, this is the right path while other things (failure to apply discerning intellect) lead to wickedness.
AGGS, M 1, p. 1245.

ਇਕਨਾ ਸੁਧਿ ਨ ਬੁਧਿ ਨ ਅਕਲਿ ਸਰ ਅਖਰ ਕਾ ਭੇਉ ਨ ਲਹੰਤਿ ॥
ਨਾਨਕ ਸੇ ਨਰ ਅਸਲਿ ਖਰ ਜਿ ਬਿਨੁ ਗੁਣ ਗਰੁਬ ਕਰੰਤਿ ॥

Those who lack commonsense, intelligence and discerning intellect can’t understand the mystery of the word (*Hukam)*. Nanak, those are real asses, who have no virtues but are filled with egotistical pride.
AGGS, M I, p. 1246.

ਜਤੁ ਪਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥
ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥਿਆਰੁ ॥
ਭਉ ਖਲਾ ਅਗਿਨ ਤਪਤਾਉ ॥
ਭਾਂਡਾ ਭਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲਿ ॥
ਜਿਨ ਕਉ ਨਦਿਰ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥
ਨਾਨਕ ਨਦਰੀ ਨਦਿਰ ਨਿਹਾਲ ॥

In the smithy of self-control with the patience of a goldsmith, make intellect the anvil, knowledge the hammer, dedication the bellows and hard work the heat of fire. In the crucible of love mould God-consciousness, which is the true mint to construct truthful thoughts. Those are blessed whose actions are guided by God-consciousness. O Nanak, this is the way the Merciful one grants bliss. (Using metaphors Guru Nanak emphasizes self-discipline, intellect and knowledge in arriving at the Truth).
AGGS, Jap 38, p. 8

ਵਾਜਾ ਮਤਿ ਪਖਾਵਜੁ ਭਾਉ ॥
ਹੋਇ ਅਨੰਦੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥

Make intellect the musical instrument and love the drum. Playing this music will produce bliss and lasting pleasure in your mind.
AGGS, M 1, p. 350.

ਪਹਿਲਾ ਵਸਤੁ ਸਿਞਾਣਿ ਕੈ ਤਾ ਕੀਚੈ ਵਾਪਾਰੁ॥

First evaluate the goods, then buy (first evaluate an idea or philosophy before accepting it).
AGGS, M 1, p. 1410.

ਬੂਝੈ ਬੂਝਨਹਾਰੁ ਬਿਬੇਕ॥

One who applies discerning intellect understands the subject in its real perspective.
AGGS, M 5, p. 285.

ਸੋ ਧਨਵੰਤਾ ਜਿਸੁ ਬੁਧਿ ਬਿਬੇਕ॥

One who is endowed with discerning intellect is indeed a wealthy person.
AGGS, M 5, p. 1150.

ਸਤਿਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥
ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥

What constitutes a society (*satsangat)* of

saints/enlightened beings? There is *satsangat*, where there is deliberation/contemplation on the True One.
AGGS, M 1, p. 72.

ਸਭਸੈ ਊਪਰਿ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰ॥
Deliberation and discussion on Guru's teaching is the utmost objective for a Sikh (learner of Truth).
AGGS, M 1, p. 1410.

ਸੇਵਾ ਸੁਰਤਿ ਰਹਿਤ ਗੁਣ ਗਾਵਾ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਬੀਚਾਰਾ ॥
ਖੋਜੀ ਉਪਜੈ ਬਾਦੀ ਬਿਨਸੈ ਹਉ ਬਲਿ ਬਲਿ ਗੁਰ ਕਰਤਾਰਾ॥
I focus my mind on the excellence of the Creator and deliberate on them with enlightened beings (God-centered beings/*gurmukhs*). A researcher makes advancement/progress, while the one who indulges in polemics (useless discussion) is wasted. I am sacrifice to the Creator, Who is the Enlightener.
AGGS, M 1, p. 1255.

ਜਬ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ ਨਾਨਕ ਕਿਛੁ ਸੁਣੀਐ ਕਿਛੁ ਕਹੀਐ ॥
"Do not live a life of isolation; interact with others. Keep learning from others and teaching others as long as there is a breath of life," says Nanak.
AGGS, M 1, p. 661.

ਮੰਦਾ ਕਿਸੈ ਨ ਆਖੀਐ ਪੜਿ ਅਖਰੁ ਏਹੋ ਬੁਝੀਐ ॥
ਮੂਰਖੈ ਨਾਲਿ ਨ ਲੁਝੀਐ ॥
It is the wisdom not to denigrate anyone or debate with the ignorant.
AGGS, M 1, p. 473.

ਪਉਣ ਪਾਣੀ ਅਗਨੀ ਕਾ ਬੰਧਨੁ ਕਾਇਆ ਕੋਟੁ ਰਚਾਇਦਾ ॥
ਨਉ ਘਰ ਥਾਪੇ ਥਾਪਣਹਾਰੈ ॥
ਦਸਵੈ ਵਾਸਾ ਅਲਖ ਅਪਾਰੈ ॥
The body-fort is built with nine gates (mouth, two eyes, two ears, two nostrils, sexual organ and anal canal) and is maintained with water, air and energy (food). However, the approach to the infinite and invisible God is through the tenth gate, the brain.
AGGS, M 1, p. 1036.

Brain controls the physical, chemical, biological and electrical functions of the body. And it processes and interprets the information gathered by the five senses. It is also the site of consciousness that generates thoughts,

emotions, feelings, ideas, perceptions and stores knowledge and memories gathered through life experiences. Further, there is a faculty in the brain, which distinguishes between true and false, right and wrong, good and bad, and logic and illogic. Guru Nanak calls it *Dasam Duar* (ਦਸਮ ਦੁਆਰ).

Five centuries later, Paul Kurtz in his 1991 superb book, *The Transcendental Temptation: A Critique of Religion and the Paranormal* discusses the pervasive weaknesses among humans to fall for the magical stuff. The mystery of life and God and many other related questions which baffle and distress the humankind are hardly addressed satisfactorily in our daily discourses. In this chapter I will attempt to answer these mysteries as elaborated by Guru Nanak under the various headings beginning with God.

1. God

"God" is not an easy topic to talk freely without some provocation. *Skeptic* magazine (Vol. 5, number 2, 1997) under the leading title "The God Question" put forth a superb analysis. In more details, Michael Shermer in his book "*How We Believe: Science, Skepticism, and the Search for God*" elaborates the state of the current religious thinking on God. Ironically, in these high-brained discussions, there is no mention of Guru Nanak and his philosophy. Similarly, Samuel P. Huntington, author of the much publicized "*The Clash of Civilizations and the Remaking of the World Order"* makes no mention of Sikhism [1]. Contrary to the idea of clash of civilizations, Guru Nanak emphasizes the universal liberty, equality and unity of mankind under "One and only" loving, forgiving and merciful God Who cherishes all beings without any distinction:

> ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ ॥
> All are partners in Your (God) commonwealth. You do not look at anyone as a stranger.
> AGGS, M 5, p. 97.

> ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥
> Enmity to none, nor we consider anyone stranger, getting along with all is our creed.
> AGGS, M 5, p. 1299.

Guru Nanak's proclamation of universal humanism: *na koi*

Hindu, na Musalman (neither one is Hindu nor Muslim)[2] asserts that both Hindus and Muslims are the children of the same Creator Who does not distinguish between *moman* (faithful) and *kafir* (infidel), king and pauper, powerful and powerless and man and woman. Unfortunately, the modern world is plagued by the tunnel vision mentality depicting "us (civilized) versus them (uncivilized)" - transfixing the human values to "group morality," "group freedom," and "group equality." It was largely because of Guru Nanak's message of "universal humanism," which prompted both Hindus and Muslims to claim him as their own: *baba Nanak Shah fakir, Hindu ka guru, Musalman ka pir* (Baba Nanak Shah, the preacher, Guru of the Hindus and *Pir* (Muslim hly man) of the Muslims)[3].

Further Nanakian philosophy (*Gurmat*) differs from other religions in the basic premise – the concept of God. Surely the concept of "one God" was known long before Guru Nanak. However, that "one God" idea has been nothing more than a "tribal god." In addition to millions of gods and goddesses, Hindus also believe in a God who communicates only through the Brahmans (highest caste) and then there is a God for the chosen people, the Jews. Christian God is approachable only through His only Son, Jesus Christ, whereas the Muslim God, Allah, is accessible only through Mohammed who is Allah's last and final Prophet in a long line of Prophets. And Muslims claim that theirs is the only true prophetic religion. In sharp contrast, Guru Nanak talks about *sarab saanjha* (Universal) God. And he proclaimed that the Universal God - the "One and Only" Entity, the Cause of all causes, Source of all sources that is manifest as the Cosmos, is beyond the scope of Hindu and Semitic texts:

> ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥
> ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥
> There are six different schools of Hindu philosophy by six different teachers with six different sets of teachings. But the Teacher (God/Truth) of teachers is One, Who is interpreted in so many different ways. AGGS, M 1, p. 12.

> ਬੇਦ ਕਤੇਬੀ ਭੇਦੁ ਨਾ ਜਾਤਾ ॥
> Neither the *Vedas* [four Hindu texts] nor the four *Katebas* [Semitic texts: the *Torah*, the *Zabur* (Psalms), the *Injil* (Gospel) and the Quran] know the "Reality." AGGS, M 1, p. 1021.

ਬੇਦ ਕਤੇਬ ਕਰਹਿ ਕਹ ਬਪੁਰੇ ਨਹ ਬੂਝਿਹ ਇਕ ਏਕਾ ॥

What can the poor Vedas and *Katebas* teach when their authors themselves did not understand the “One and Only.”
AGGS, M 1, p. 1153.

ਬੇਦ ਕਤੇਬ ਸਿਮ੍ਰਿਤਿ ਸਭਿ ਸਾਸਤ ਇਨ੍ਹ ਪੜਿਆ ਮੁਕਤਿ ਨ ਹੋਈ ॥

The readings of the Vedas, *Katebas, Simrtis and* all the *Shastras* do not show the path to salvation (freedom from ignorance and falsehood).
AGGS, M 5, p. 747.

ਮਿਹਰਵਾਨ ਮਉਲਾ ਤੂਹੀ ਏਕੁ ॥
ਪੀਰ ਪੈਕਾਂਬਰ ਸੇਖ ॥
ਦਿਲੁ ਕਾ ਮਾਲਕੁ ਕਰੇ ਹਾਕੁ ॥
ਕੁਰਾਨ ਕਤੇਬ ਤੇ ਪਾਕੁ ॥

The Merciful One is the only Emancipator (*Maula*), not *pirs* (spiritual guide), *sheikh*s and prophets. The Master of every heart, Who delivers justice, is beyond Quran and other Semitic texts.
AGGS, M 5, p. 897.

Further to refute the notion of the exclusive nature of God or exclusive path to God and the coercion of others to follow that exclusive path, Guru Nanak emphasizes repeatedly the infinite, ineffable and unfathomable nature of God. He makes it crystal clear that a finite entity like man can not define an infinite Entity in totality:

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥
ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥
ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥
ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥
ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥
ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥

How many are attempting to describe God? How many have departed doing the same. If God were to create as many more people as already created, even then they would not be able to describe how great God is. God is as great as Its *Hukam* (Cosmic Law). O Nanak, the True One alone knows Its greatness.
AGGS, Jap 26, p. 6.

ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥
ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
ਜੇ ਸਭਿ ਮਿਲਿ ਕੇ ਅਖਣ ਪਾਹਿ ॥
ਵਡਾ ਨਾ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥

If all the people get-together, even then after their best efforts they can't describe even an iota of God's greatness. Further, what they say does no enhance or diminish God's greatness.
AGGS, M 1, p. 349.

ਬਾਬਾ ਅਲਹੁ ਅਗਮ ਅਪਾਰੁ ॥
ਪਾਕੀ ਨਾਈ ਪਾਕ ਥਾਇ ਸਚਾ ਪਰਵਦਿਗਾਰੁ ॥ ਰਹਾਉ ॥
ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਲਿਖਿ ਨ ਜਾਣੈ ਕੋਇ ॥
ਜੇ ਸਉ ਸਾਇਰ ਮੇਲੀਅਹਿ ਤਿਲੁ ਨ ਪੁਜਾਵਹਿ ਰੋਇ ॥
ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਸਭਿ ਸੁਣਿ ਸੁਣਿ ਅਖਹਿ ਸੋਇ ॥
...
ਪੁਛਿ ਨ ਸਾਜੇ ਪੁਛਿ ਨ ਢਾਹੇ ਪੁਛਿ ਨ ਦੇਵੈ ਲੇਇ ॥
ਆਪਣੀ ਕੁਦਰਤਿ ਆਪੇ ਜਾਣੈ ਆਪੇ ਕਰਣੁ ਕਰੇਇ ॥
ਸਭਨਾ ਵੇਖੈ ਨਦਿਰ ਕਰਿ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥

O *baba* (Sir), Allah is unreachable and infinite (beyond human comprehension in totality). Sacred is Its name, sacred is Its abode and It is eternal and Cherisher of all. Pause. Even the power of Its immutable *Hukam* (Cosmic Law) is indescribable, no one could write it down. If hundred poets were to get-together, even they would not be able to describe even a tiny bit after racking their brains. No one can evaluate Allah's greatness. They all merely repeat again and again what they have heard before. … Allah does not consult anyone when It builds or destroys, or when It gives or takes away. Allah alone knows Its *qudrat* (power and creation—naturalism). It alone is the Doer. It watches over all kindly and provides them according to their needs.
AGGS, M 1, p. 53.

He also pointed out the absurdity of conflicts over religion when the Creator of all is "One and Only", the *Hukam* (Cosmic Law)

ਏਥੈ ਜਾਣਾ ਸੁ ਜਾਇ ਸਿਞਾਣੈ ॥
ਹੋਰ ਫਕੜੁ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ ॥

The one who realizes God/Truth right here is recognized as the wise one (religious). Mere claim to

be a Hindu or Muslim is worthless.
AGGS, M 1, p. 951.

ਕੋਈ ਬੋਲੈ ਰਾਮ ਰਾਮ ਕੋਈ ਖੁਦਾਇ ॥
ਕੋਈ ਸੇਵੈ ਗੁਸਾਈਐ ਕੋਈ ਅਲਾਹਿ ॥
ਕਾਰਣ ਕਰਣ ਕਰੀਮ ॥
ਕਿਰਪਾ ਧਾਰਿ ਰਹੀਮ ॥
Some say Rama; others say *Khuda* (Muslim name of God). Some worship *Gusain* (Hindu name of God); others worship Allah. But the merciful and compassionate Creator who creates all is one.
AGGS, M 5, p. 885.

Further, unlike other religious traditions Guru Nanak's God is a Being of attributes: *Sach* (Truth) that is Universal and Eternal distinct from man-made truth. In the beginning of the first stanza of his composition Jap (Japji) on the first page of AGGS, Guru Nanak says:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥
ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥
Sach (Truth) is primordial, It exited during the ages, exists now, and, O Nanak, It shall exist forever.
AGGS, Jap 1, p. 1.

ਰਾਜ ਜੋਬਨ ਪ੍ਰਭ ਤੂੰ ਧਨੀ ॥
ਤੂੰ ਨਿਰਗੁਨੁ ਤੂੰ ਸਰਗੁਨੀ ॥
O God, You are the embodiment of beauty, vitality, wealth and sovereignty. You are both invisible and manifest.
AGGS, M 5, p. 211.

ਭਿੰਨ ਭਿੰਨ ਤ੍ਰੈਗੁਨ ਬਿਸਥਾਰੰ ॥
ਨਿਰਗੁਨ ਤੇ ਸਰਗੁਨ ਦ੍ਰਿਸ਼ਟਾਟੰ ॥
The Invisible One manifested Itsef as the Cosmos consisting of solid, liquid and gaseous matter.
AGGS, M 5, p. 250.

In the AGGS the word *nirgun* (ਨਿਰਗੁਨ/ਨਿਰਗੁਣ) means invisible and virtueless, not without attributes.

And immediately after the above proclamation, he warns that this Truth can not be realized through conventional beliefs or clever arguments, it can be understood only through the understanding of *Hukam* (Cosmic Law). In other words Cosmos

is the library for gathering the Knowledge about Truth and laboratory as well to test the Knowledge to arrive at the Truth:

> ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥
> ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥
> ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ॥
> ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥
> ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥
> ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਾਕ ਲਿਖਿਆ ਨਾਲਿ ॥
>
> The Truth can not be realized through endless ritual purifications nor can it be realized through ascetic practices (withdrawal from active life) nor through amassing riches nor through endless clever arguments based on conventional wisdom/knowledge. Then how could one acquire the Truth and how could one get rid of ignorance and falsehood that clouds one’s thinking? The answer says Nanak lies in the understanding of *Hukam* (Cosmic Law) and living in harmony with it.

He glorified and sang the praises of the “One and Only" Entity (God/Truth) by proclaiming that It is accessible (understandable) to all seekers of “Truth” irrespective of their creed, caste, gender, color, ethnicity and geographical consideration. He did not assign any specific gender or name to the Entity; he called It: *Gur* (Enlightener), *Satgur* (true Enlightener or Eternal), *Nirankar* (Formless), *Alakh* (Invisible), *Kartar* (Creator) and *Sach* (Truth). And he used the prevalent Islamic names for Allah and a number of those used by the Hindus for their respective deities without any distinction along with adding and addressing new names of his own. Besides, most often in the AGGS, the Entity is described by Its attributes like -- Almighty, Supreme Being, Omnipotent, Omnipresent, Infinite, Ineffable, Great, Merciful, Loving, Forgiving, Bounteous, Protector, Emancipator, Master, King, True King, Husband, Lover, *Sabad* (Knowledge/Truth), *Naam* (attributes of God) or simply as True One, One or You or *Oh* meaning That or He/She. In the opening verse of AGGS, Guru Nanak has given some of the attributes of the “One and Only" Entity that constitute the foundation (creedal statement) of his philosophy:

> ੧ਓ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
>
> That One and Only (*IkO*) -- known as Truth (*Sat Naam*), Creator (*Karta*), Omnipresent (*Purkh*), Sovereign and

Self-Sufficient/Self-Sustaining (*Nirbhau*), without enmity and non-retributive (*Nirvair*), Timeless Being/Deathless Being (*Akal Moorat*), does not incarnate /beyond birth and death (*Ajuni*), Self-Created/Eternal (*Saibhan*), Enlightener (*Gur*) and Bounteous and Sustainer (*Parsad*).
AGGS, Opening Verse, p. 1.

Guru Nanak designed this special symbol ੴ to represent the “One and Only” Entity that is infinite, ineffable and unfathomable – beyond human comprehension in totality. It is noteworthy that Guru Nanak used numeral ੧ (1) instead of writing one in script as ਇਕ (*Ik*) to emphasise the “oneness” of God.

Less than two centuries later to Nanak, Benedict De Spinoza (1632–1677) used the term “Substance” for the “first Reality.” He came to the following conclusion about the “Substance” via reflective analysis:

> "By Substance I understand that which is in Itself and conceived through Itself; in other words, that the conception of which does not need the conception of another thing from which it must be formed."

There is remarkably a similarity between Spinoza’s “Substance” to that of Guru Nanak’s “One and Only" Entity [4].

Guru Nanak emphasizes repeatedly the oneness of God and the universal equality of human race:

> ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥
> ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥
> My Master is One; O brother, It is One and Only.
> AGGS, M 1, p. 350.

> ਸਰਬੰ ਸਾਚਾ ਏਕੁ ਹੈ ਦੂ ਜਾ ਨਾਹੀ ਕੋਇ ॥
> There is Only One, Who is omnipresent and eternal; there is no second.
> AGGS, M 1, p. 660.

> ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥
> May I never forget that there is but One Who takes care of all beings?
> AGGS, Jap 5, p. 2

ਨਾਨਕ ਸਤਿਗੁਰੁ ਐਸਾ ਜਾਣੀਐ ਜੋ ਸਭਸੈ ਲਏ ਮਿਲਾਇ ਜੀਉ ॥
O Nanak, *Satguru* (True God), is the One Who brings all together."
AGGS, M 1, p. 72.

ਏਕ ਮਹਿ ਸਰਬ ਸਰਬ ਮਹਿ ਏਕਾ ਏਹ ਸਤਿਗੁਰਿ ਦੇਖਿ ਦਿਖਾਈ ॥
Satguru made me see (understand) that One is in all and all are in One.
AGGS, M 1, p. 907.

ਤੂੰ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਸਭੁ ਹੋਇ ॥
ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥
You (God) are the Creator and whatever happens is Your doing. There is no second one equal to You.
AGGS, M 4, pp. 11-12.

Finally, Guru Nanak's God is the center of family life. It is father, mother, lover, husband, sibling, relative and friend:

ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰ ਹੈ ਮੇਰਾ ਮਾਤਾ ॥
ਤੂੰ ਮੇਰਾ ਬੰਧਪੁ ਤੂੰ ਮੇਰਾ ਭ੍ਰਾਤਾ ॥
You are my father, You are my mother, You are my relative and You are my brother.
AGGS, M 5, p. 103.

The evidence presented here demonstrates clearly that the Guru Nanak's concept of God is radically different from earlier religious traditions.

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2. Guru and Sikh

Guru Nanak and his successors used the terminologies of other religions to express and explain Nanakian philosophy, but their meanings are not necessarily the same as in the parent religions. In fact they were radically altered. Further there are no adequate words in English or other languages to translate these terms properly. For example, Guru and Sikh are most commonly interpreted as teacher, spiritual guide and preceptor, and learner, student and disciple, respectively. However, these words fail to convey the proper meanings of Guru and Sikh as used in Aad Guru Granth Sahib (AGGS). The word Guru in AGGS means Enlightener, the destroyer of darkness (ignorance and falsehood) which is one of the attributes of God. Most often Guru means God (Enlightener) or *Sabad* (Knowledge, Wisdom, Truth, and Teachings of Sikh Gurus):

> ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥
> ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥
> If hundred moons and thousand suns were to rise, even then, in spite of this much light the darkness of mind can't be eliminated without the Enlightener (Truth).
> AGGS, M 2, p. 463.

> ਗੁਰੁ ਦੇਵਾ ਗੁਰੁ ਅਲਖ ਅਭੇਵਾ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਗੁਰੁ ਕੀ ਸੇਵਾ॥
> Guru is enlightener, invisible and mysterious (incomprehensible in totality). One, who understands the Guru (God), comprehends the nature of the universe.
> AGGS, M 1, p. 1125.

> ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰ ਮਿਲਿਆ ਸੋਈ ਜੀਉ ॥
> Nanak met the Guru, Who is infinite, omnipresent and almighty.
> AGGS, M 1, p. 599.

> ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ॥
> ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥
> When the yogis asked, "Who is your Guru or whose disciple are you of?" "*Sabad* (Knowledge, Truth, Guru's teachings) is the Guru and my mind, which is focused on the *Sabad* and comprehends it, is the disciple,"

replied Nanak.
AGGS, M 1, pp. 942-43.

ਗਿਆਨ ਅੰਜਨੁ ਗੁਰ ਸਬਦਿ ਪਛਾਨਿਆ ॥
Knowledge is *anjan* (Antimony that is supposed to sharpen one's vision) that made me see (understand) Guru's teachings.
AGGS, M 1, p. 221.

ਗੁਰ ਗਿਆਨ ਅੰਜਨੁ ਸਚੁ ਨੇਤ੍ਰੀ ਪਾਇਆ ॥
ਅੰਤਰਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਗਵਾਇਆ ॥
I applied the *anjan* of Guru's teachings (Truth) to my eyes. It enlightened my mind by destroying the darkness of ignorance and falsehood.
AGGS, M 3, p. 124.

ਗਿਆਨ ਖੜਗੁ ਕਰਿ ਕਿਰਪਾ ਦੀਨਾ ਦੂਤ ਮਾਰੇ ਕਰਿ ਧਾਈ ਹੇ ॥
I have used the sword of knowledge to destroy the corrupting worldly influences.
AGGs, M 5, p. 1072.

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥
Marvelous is the *bani* (hymns/Guru's teachings), nothing equals it as it is the voice of the Formless One.
AGGS, M 3, p. 515.

When Guru is used for a Guru person, it means disseminator of *Sabad*, the liberator from ignorance, falsehood, superstition and prejudice:

ਬਲਿਓ ਚਰਾਗੁ ਅੰਧ੍ਯਾਰ ਮਹਿ ਸਭਿ ਕਲਿ ਉਧਰੀ ਇਕ ਨਾਮ ਧਰਮ॥
ਪ੍ਰਗਟੁ ਸਗਲ ਹਰਿ ਭਵਨ ਮਹਿ ਜਨੁ ਨਾਨਕੁ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮ॥
Nanak, the servant of the Supreme Being Who pervades everywhere, lit the lamp of Truth in the darkness of ignorance and falsehood to enlighten the world.
AGGS, M 5, p. 1387.

ਫੂਟੋ ਆਂਡਾ ਭਰਮ ਕਾ ਮਨਹਿ ਭਇਓ ਪਰਗਾਸੁ॥
ਕਾਟੀ ਬੇਰੀ ਪਗਹ ਤੇ ਗੁਰਿ ਕੀਨੀ ਬੰਦਿ ਖਲਾਸੁ॥
The egg of prejudice and superstition has burst and my mind has been enlightened. The Guru has shattered the fetters of prejudice and superstition to set me free.
AGGS, M 5, p. 1002.

ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੇਰ ਬਿਨਾਸ ॥
ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੇਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ ॥
Thank God, I met the Guru who has enlightened my mind. The Guru gave me the *anjan* of knowledge that removed my blindness (ignorance and falsehood).
AGGS, M 5, p. 293.

At a common level, the Sikh means a follower of the Nanakian philosophy. However, in the AGGS, the Sikh means devotee, disciple, learner (seeker of truth), *sachiara* (truthful), *gurmukh* (moral enlightened being, God-centered being) and *gursikh* (follower of *Gurmat*):

ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ॥
ਨਦਰੀ ਕਰਮਿ ਲਘਾਏ ਪਾਰਿ॥
One who, deliberates on Guru's teachings and follows them faithfully, crosses the ocean of worldly temptation under the watchful eye of the Benevolent One.
AGGS, M 1, p. 465.

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥
If one practices even one teaching of the Guru, one is endowed with the wealth of wisdom like a rich person with gems, jewels and rubies.
AGGS, Jap 6, p. 2.

ਸੁਣਿ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ ॥
ਸੁਕ੍ਰਿਤੁ ਕੀਤਾ ਰਹਸੀ ਮੇਰੇ ਜੀਅੜੇ ਬਹੁੜਿ ਨ ਆਵੈ ਵਾਰੀ ॥
O my mind listen to my advice (inner voice/conscience)! Only good deeds count in life, this is your only chance to realize God through good deeds, as you won't have another life.
AGGS, M 1, p. 154.

ਏ ਮਨ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਿ ਹਰਿ ਪਾਵਹਿ ਗੁਣੀ ਨਿਧਾਨ ॥
O my mind listen to the Guru's advice, you will realize God, the Treasure virtues.
AGGS, M 3, p. 152.

ਸੋ ਸਿਖੁ ਸਖਾ ਬੰਧੁਪੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ ॥
ਆਪਣ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਵੈ ॥
That Sikh who follows Guru's path is a brother, a friend and a relative whereas the one who is self-centered suffers after alienation from the Guru.

AGGS, M 3, p. 601.

ਗੁਰਸਿਖ ਮੀਤ ਚਲਹੁ ਗੁਰ ਚਾਲੀ ॥
ਜੋ ਗੁਰੁ ਕਹੈ ਸੋਈ ਭਲ ਮਾਨਹੁ ਜਨ ਜਰਿ ਹਰਿ ਕਥਾ ਨਿਰਾਲੀ ॥
O Sikhs of the Guru, dear friends, walk on the Guru's path and accept whatever is said by the Guru as beneficial because his narrative/sermon is unique and wonderful.
AGGS, M 4, p. 667.

ਬੀਸ ਬਿਸਵੇ ਗੁਰ ਕਾ ਮਨੁ ਮਾਨੈ ॥
ਸੋ ਸੇਵਕੁ ਪਰਮੇਸਰੁ ਕੀ ਗਤਿ ਜਾਨੈ ॥
A devotee/Sikh, who obeys Guru's teachings completely comes to understand the Almighty.
AGGS, M 5, p. 287.

ਮਨੁ ਤਨੁ ਅਰਪਿਆ ਬਹੁਤੁ ਮਨਿ ਸਰਧਿਆ ਗੁਰ ਸੇਵਕ ਭਾਇ ਮਿਲਾਏ ॥
ਦੀਨਾ ਨਾਥੁ ਜੀਆ ਦਾਤਾ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਏ ॥
ਗੁਰੂ ਸਿਖੁ ਸਿਖੁ ਗੁਰੂ ਹੈ ਏਕੋ ਗੁਰ ਉਪਦੇਸੁ ਚਲਾਏ ॥
When a Sikh meets the perfect Guru and puts his/her mind and body at Guru's disposal with love and dedication then the Guru unites the Sikh with God, the Protector of the poor and Sustainer of all. Sikh is exalted to the position of the Guru when the Sikh becomes one with the Guru in thought – their teaching is one.
AGGS, M 4, p. 444.

Guru Amar Das (third Nanak) warned Sikhs that glimpse of Guru Person or mere recitation of *Sabad* is of no avail:

ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ॥
Mere glimpse of the personal Guru is of no avail unless the devotee deliberates on the *Sabad.*
AGGS, M 3, p. 594.

In summary in the AGGS, Guru means God, Enlightener and *Sabad* (Knowledge, Wisdom, Truth, and Teachings of Sikh Gurus), and Sikh means devotee, disciple, learner (seeker of truth), *sachiara* (truthful), *gurmukh* (moral enlightened-being, God-centered being) and *gursikh* (follower of *Gurmat*).

3. Purpose of Life

The purpose of life according to the Nanakian philosophy is to become an enlightened being and to enlighten others. In the beginning of Jap (Japji) Guru Nanak calls God as *Sach* meaning Truth:

> ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥
> ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥
> *Sach* (Truth) is primordial, It exited during the ages, exists now, and, O Nanak, It shall exist forever.
> AGGS, Jap 1, p. 1.

Then in the first stanza of Jap he talks about the purpose of human life in question and answer format:

> ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥
> ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥
> "How could one become a *sachiara* - Godlike (*gurmukh*) and how could one get rid of ignorance and falsehood?"
> "By living in harmony with *Hukam* (Cosmic Law) is the answer," says Nanak.
> AGGS, Jap 1, p. 1.

Harnmony with *Hukam* means concern for the ecosystem; treating all beings with kindness and respect for the environment.

It is knowledge of Truth that destroys ignorance, falsehood, superstition and doubt. When the yogis asked Guru Nanak:

> ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ॥
> ...
> ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥
> "Who is your Guru or whose disciple are you of?"
> "*Sabad* is the Guru and my mind, which is focused on the *Sabad* and comprehends it, is the disciple," replied Guru Nanak.
> AGGS, M 1, pp. 942-943.

Sabad in AGGS means God, Truth, Guru's teachings and Knowledge. So it is the understanding of God or knowledge of Truth that is needed for the understanding of *Hukam* (Cosmic Law). The one, who understands the *Hukam* and conducts himself/herself, accordingly, is a *sachiara* (*gurmukh*, *sadh, sadhu, sant, bhagat, and braham gyani*). All

these words are used interchangeably in the AGGS. According to Guru Nanak there are two types of people, *Gurmukhs* (God-centered beings) and *Manmukhs* (self-centered beings). A *Gurmukh* dwells on God's attributes constantly and does every thing according to *Hukam* whereas a *Manmukh* is a degenerate person who does every thing according to his/her own will. A *Gurmukh* sees God everywhere and in each living being whereas a *Manmukh* is blind to God. *Gurmukh* follows *Hukam* whereas *Manmukh* follows the dictates of *Haumai*. Aad Guru Granth Sahib asserts again and again that one should not become slave to *Haumai* (discussed in details elsewhere in sub-section “Maya and Haumai”) and the five passions/drives - lust, anger, greed, attachment and egotistical pride; rather one should subdue *Haumai* and make the five passions subservient by exercising restraint, so that one's energy and talent are directed to positive thinking and creative activities. One who achieves this objective conquers the corrupting influence of Maya (worldly temptations).

Haumai is a deep malady but hope is not lost for a *Manmukh* since God is gracious, loving and forgiving. The door to Truth is always open. *Naam Simrana/Naam Japna* (constant focus on God's excellences) inculcates humility, love and compassion that lead to truthful living. This process gives one the inner strength to control one’s passions and *Haumai*. Slowly and steadily one makes progress to subdue/restrain *Haumai* and the five passions, thus becoming a *Gurmukh:*

> ਗੁਰਮੁਖਿ ਵੈਰ ਵਿਰੋਧ ਗਵਾਵੈ ॥
> ਗੁਰਮੁਖਿ ਸਗਲੀ ਗਣਤ ਮਿਟਾਵੈ ॥
> *Gurmukh* is free from enmity and hostility. *Gurmukh* gets rid of ill will completely.
> AGGS, M 1, p. 942.

> ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ॥
> ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਿਜ ਧਿਆਨੁ ॥
> ਗੁਰਮੁਖਿ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ ॥
> ਗੁਰਮੁਖਿ ਭਉ ਭੰਜਨੁ ਪਰਧਾਨੁ ॥
> ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਰਾਏ ॥
> ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ॥
> *Gurmukh* reflects on God’s attributes, practices charity and keeps clean physically and mentally. *Gurmukh’s* mind is focused on God/Truth constantly. Gurmukh is honored in the realm of Truth. *Gurmukh* is

exalted and fearless. Gurmukh does good deeds and inspires others to do so. *Gurmukh* units others with God, says Nanak.
AGGS, M 1, p. 942.

ਸਾਚ ਵਖਰ ਕੇ ਹਮ ਵਣਜਾਰੇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰੇ ॥
We the Gurmukhs (God-centered beings, moral enlightened-beings) are the merchants of Truth. O Nanak, this way the Gurmukh crosses the ocean of corrupting influences of worldly temptations.
AGGS, M 1, p. 939.

ਮਨਮੁਖਿ ਭੂਲੈ ਜਮ ਕੀ ਕਾਣਿ ॥
ਪਰ ਘਰੁ ਜੋਹੈ ਹਾਣੇ ਹਾਣੁ ॥
ਮਨਮੁਖਿ ਭਰਮਿ ਭਵੈ ਬੇਬਾਣਿ ॥
ਵੇਮਾਰਗਿ ਮੂਸੈ ਮੰਤ੍ਰਿ ਮਸਾਣਿ ॥
ਸਬਦੁ ਨ ਚੀਨੈ ਲਵੈ ਕੁਬਾਣਿ ॥
ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਸੁਖੁ ਜਾਣਿ ॥
Manmukh (self-centered being) is deluded under the corrupting influence of worldly temptations. He/she peeps into other's home with a covetous eye and degrades himself/herself more and more. *Manmukh* is lost in the jungle of doubts/superstations. The wrong path deceives him/her as he chants the mantras of spiritual death. Instead of reflecting on the *Sabad*/Truth, he/she shouts obscenities. O Nanak, it is the love of God/Truth that brings peace and happiness.
AGGS, M 1, p. 941.

ਮਮਮੁਖੁ ਅੰਧਾ ਅੰਧੁ ਕਮਾਏ॥
ਬਹੁ ਸੰਕਟ ਜੋਨੀ ਭਰਮਾਏ ॥
ਜਮ ਕਾ ਜੇਵੜਾ ਕਦੇ ਨ ਕਾਟੈ ਅੰਤੇ ਬਹੁ ਦੁਖੁ ਪਾਇਆ ॥
The *Manmukh* blinded by *Haumai* commits evil deeds and suffers moral death wandering in delusion. Manmukh is wasted away in the end because it cannot liberate itself from delusion/ignorance and falsehood.
AGGS, M 3, p. 1068.

ਪੰਚ ਦੂਤ ਮੁਹਹਿ ਸੰਸਾਰਾ॥
ਮਨਮੁਖ ਅੰਧੇ ਸੁਧਿ ਨ ਸਾਰਾ ॥
The whole world is deceived/swindled by the "five drives/passions -- *Kaam* (lust, sexual drive), *Kroadh* (anger), *Loabh* (covetousness, economic drive), *Moh* (attachment) and *Ahankar* (egotistical pride)," but the

ignorant self-centered person [*Manmukh*] does not understand this fact.
AGGS, M 3, p. 113.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਦੁਇ ਕਰਹੁ ਬਸੋਲੇ ਗੋਡਹੁ ਧਰਤੀ ਭਾਈ॥
ਜਿਉ ਗੋਡਹੁ ਤਿਉ ਤੁਮ ਸੁਖ ਪਾਵਹੁ ਕਿਰਤੁ ਨ ਮੇਟਿਆ ਜਾਈ॥
O brother restrain your sexual drive and anger and use them as creative instruments like a farmer uses a hoe to remove the weeds from the field. You would be happy by following this course otherwise you would suffer the consequences of your bad actions.
AGGS, M 1, p. 1171.

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ॥
O yogi! Make universal brotherhood your *Aee Panth* (highest order of yogis) and subdue your mind (*Haumai*) to conquer the worldly temptations.
AGGS, Jap, p. 6.

ਪੰਚ ਚੋਰ ਆਗੈ ਭਗੇ ਜਬ ਸਾਧ ਸੰਗੇਤ॥
The five thieves: *Kaam* (lust, sexual drive), *Kroadh* (anger), *Loabh* (covetousness, economic drive), *Moh* (attachment) and *Ahankar* (egotistical pride) are subdued in the company of saints (moral enlightened-beings).
AGGS, M 5, p. 810.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ॥
O Nanak, if one comprehends the *Hukam* then one does not speak with egotistical pride (does not act under the influence of *Haumai* (self-centeredness).
AGGS, Jap 1, p. 1.

Finally, “physical death” is the fate of all living beings as it is subject to *Hukam* (Cosmic Law) whereas “moral death” (moral degaradtion) is avoidable and that is the point that is emphasized in the AGGS again and again. *Gurmukh* remains unaffected by moral death whereas a *Manmukh* experiences it all his/her life. We should be afraid of moral death and not of physical death, and we must strive to overcome moral death.

ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥
Hukam causes birth and death (creation and destruction) or birth and death occur according to

Hukam.
AGGS, M 1, p. 472.

ਚਿੰਤਾ ਤਾ ਕੀ ਕੀਜੀਐ ਜੋ ਅਨਹੋਨੀ ਹੋਇ ॥
ਇਹੁ ਮਾਰਗੁ ਸੰਸਾਰ ਕੋ ਨਾਨਕ ਥਿਰੁ ਨਹੀ ਕੋਇ ॥
ਜੋ ਉਪਜਿਓ ਸੋ ਬਿਨਸਿ ਹੈ ਪਰੋ ਆਜੁ ਕੈ ਕਾਲਿ ॥
ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੇ ਛਾਡਿ ਸਗਲ ਜੰਜਾਲ ॥
Worry about something that is unnatural. O Nanak this is the rule in the world that nothing is everlasting. Whatever takes birth dies today or tomorrow? O Nanak, shun all worldly temptations with corrupting influences and contemplate on God.
AGGS, M 9, p. 1429.

Thus the purpose of life is to become a gurmukh (God-centered being, moral enlightened-being) and to enlighten others.

4. Soul

As mentioned earlier in this chapter, Nanakian philosophy differs radically from other religious traditions. It rejects the idea of “soul” as something that is separate from God and it leaves the body after death to receive punishment or reward depending upon the person whose body it inhabits. Further, according to Nanakian philosophy, God is both visible (manifest) as Cosmos and invisible (Un-manifest) as Cosmic Law (*Hukam*) that pervades the Cosmos. Thus “soul” is the omnipresent Cosmic Law (*Hukam*), the invisible form of God that permeates the Cosmos. In the AGGS it is called variously as *Joti*, *Atma, Jio, Sabad-surat* (God-consciousness/Cosmic-consciousness), *Hans* (consciousness), moral principles (conscience). Since God is *Ajuni* (does not incarnate/beyond birth and death) then what is there that transmigrates or goes to hell or heaven? The idea that the so-called “soul” undergoes transmigration or goes to hell or heaven according to one’s deeds is the invention of man.
Guru Angad [2nd Nanak] makes this point clear when he says that caste system, gender inequality, hell & heaven, ritual sin & ritual virtue, and karma & transmigration are the creation of the authors of Vedas:

ਕਥਾ ਕਹਾਣੀ ਬੇਦੀ ਆਣੀ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੁ ॥
ਦੇ ਦੇ ਲੇਣਾ ਲੈ ਲੈ ਦੇਣਾ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰ ॥

ਉਤਮ ਮਧਿਮ ਜਾਤੀ ਜਿਨਸੀ ਭਰਿਮ ਭਵੈ ਸੰਸਾਰੁ ॥

It is the teachings of Vedas, which has created the concepts of sin and virtue, hell and heaven, and karma and transmigration: One reaps the reward in the next life for the deeds performed in this life and goes to hell or heaven according to one's deeds. The Vedas have also created the fallacy of inequality of caste and gender for the world.
AGGS, M 2, p. 1243.

Therefore, the mention of reincarnation/transmigration, hell, heaven, soul, and salvation in the AGGS must be interpreted in light of the above proclamation. The Gurus question the existence of soul as a separate entity and people's understanding about it. Further they emphasize by pointing out that Soul (*Joti*, *Atma, Jio, Sabad-surat*) is the Omnipresent One (*Hukam*), Which is *Ajuni* (Eternal):

ਖੇਹੂ ਖੇਹ ਰਲਾਈਐ ਤਾ ਜੀਉ ਕੇਹਾ ਹੋਇ ॥
ਜਲੀਆ ਸਭਿ ਸਿਆਣਪਾ ਉਠੀ ਚਲਿਆ ਰੋਇ ॥

What happens to *Jio* when the body mingles with the dust after death? All the intelligence/cleverness is burnt away when the suffering body becomes lifeless.
AGGS, M 1, p. 17.

ਸੁੰਞੀ ਦੇਹ ਡਰਾਵਣੀ ਜਾ ਜੀਉ ਵਿਚਹੁ ਜਾਇ ॥
ਭਾਹਿ ਬਲੰਦੀ ਵਿਝਵੀ ਧੁਊ ਨ ਨਿਕਸਿਉ ਕਾਇ ॥
ਪੰਚੇ ਰੁੰਨੇ ਦੁਖਿ ਭਰੇ ਬਿਨਸੇ ਦੂਜੈ ਭਾਇ ॥

The lifeless body without consciousness (*Jio*) is dreadful. It stops breathing when the fire (energy) that kept it alive is extinguished. The five sense organs that were exhausted by corrupting influence of the world, cry in pain.
AGGS, M 1, p. 19.

ਨਾ ਜੀਉ ਮਰੈ ਨਾ ਡੂਬੈ ਤਰੈ ॥
ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋ ਕਰੈ ॥

Neither the *Jio* dies, nor it drowns or swims across (transmigrates). The One, Who has created the Cosmos, also controls its working.
AGGS, M 1, p. 151.

ਤੂ ਦਾਤਾ ਜੀਆ ਸਭਨਾ ਕਾ ਜੀਆ ਅੰਦਰਿ ਜੀਉ ਤੁਹੀ॥

You are the Benefactor of all lives as well as the *Jio* within all.

AGGS, M 1, p. 1254.

ਸਭਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ॥
ਤਿਸ ਕੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ॥
Within all there is *Joti* (Light/God-consciousness) but it is the same Light. You are that Light that illuminates all.
AGGS, M 1, p. 663.

ਏਕ ਕ੍ਰਿਸੰ ਤ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਹ॥
ਆਤਮੰ ਸ੍ਰੀਬਾਸ੍ਦੇਵਸ੍ਯ ਜੇ ਕੋਈ ਜਾਨਸਿ ਭੇਵ॥
ਨਾਨਕ ਤਾਕੋ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਵ॥
The Almighty One (ਕ੍ਰਿਸੰ) sustains all and It is also the enlightener (*dev deva*) called *Atma*. But *Atma* is the Omnipresent One (ਸ੍ਰੀਬਾਸ੍ਦੇਵਸ੍ਯ). Nanak is the devotee of the one who understands this mystery; such a person is indeed God-like.
AGGS, M 1, p. 1353.

ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮ ਮਹਿ ਆਤਮੁ॥
God is in *Atma* and *Atma* is in God.
AGGS, M 1, p. 1153.

ਗੁਰ ਕਾ ਬਚਨੁ ਬਸੈ ਜੀਅ ਨਾਲੇ ॥
ਜਲਿ ਨਹੀ ਡੂਬੈ ਤਸਕਰੁ ਨਹੀ ਲੇਵੈ ਭਾਹਿ ਨ ਸਾਕੈ ਜਾਲੇ ॥
Guru’s teaching (*Sabad*) is stored in consciousness. Water can’t drown it, fire can’t burn it, nor can thieves steal it.
AGGS, M 5, p. 679.

ਜੀਆ ਅੰਦਰਿ ਜੀਉ ਸਬਦੁ ਹੈ ਜਿਤੁ ਸਹੁ ਮੇਲਾਵਾ ਹੋਇ ॥
ਬਿਨੁ ਸਬਦੈ ਜਗਿ ਆਨ੍ਹੇਰ ਹੈ ਸਬਦੇ ਪਰਗਟੁ ਹੋਇ ॥
The *Jio* within living beings is *Sabad* (Cosmic-consciousness, Guru’s teachings) which unites one with God. The world is dark (ignorant) without the *Sabad,* as it is *Sabad* that enlightens.
AGGS, M 3, p. 1250.

ਸਬਦ ਸੁਰਤਿ ਸੁਖੁ ਊਪਜੈ ਪ੍ਰਭ ਰਾਤਉ ਸੁਖ ਸਾਰੁ ॥
One obtains peace and happiness through *Sabad-surat* (God-consciousness/Cosmic-consciousness) by contemplating on God’s excellences, which are the source of bliss.
AGGS, M 1, p. 62.

ਕਾਇਆ ਹੰਸਿ ਸੰਜੋਗੁ ਮੇਲਿ ਮਿਲਾਇਆ ॥
ਤਿਨ ਹੀ ਕੀਆ ਵਿਜੋਗੁ ਜਿਨਿ ਉਪਾਇਆ ॥
It is *Hukam* (Cosmic Law) that puts consciousness in the body. It is also *Hukam* that takes away consciousness from the body.
AGGS, M 1, p. 139.

ਸੁਣੀਐ ਏਕੁ ਵਖਾਣੀਐ ਸੁਰਗਿ ਮਿਰਤਿ ਪਇਆਲਿ ॥
ਹੁਕਮ ਨ ਜਾਈ ਮੇਟਿਆ ਜੋ ਲਿਖਿਆ ਸੋ ਨਾਲਿ ॥
ਕਉਣੁ ਮੂਆ ਕਉਣ ਮਾਰਸੀ ਕਉਣੁ ਆਵੈ ਕਉਣੁ ਜਾਇ ॥
ਕਉਣੁ ਰਹਸੀ ਨਾਨਾਕਾ ਕਿਸ ਕੀ ਸੁਰਤਿ ਸਮਾਇ ॥
It is heard and described that God is present in heaven, earth and underworld (everywhere in the Cosmos, the manifest form of God). It is also said that *Hukam* (Cosmic Law, the un-manifest form of God) is immutable and every thing happens according to *Hukam*. Then who dies and who kills, and who comes and who goes? O Nanak, then who is eternal and whose “consciousness” merges in whom?
AGGS, M 1, p. 1091.

ਇਕ ਦਝਹਿ ਇਕ ਦਬੀਅਹਿ ਇਕਨਾ ਕੁਤੇ ਖਾਹਿ॥
ਇਕਿ ਪਾਣੀ ਵਿਚਿ ਓਸੁਟੀਐ ਇਕਿ ਭੀ ਫਿਰਿ ਹਸਣਿ ਪਾਹਿ॥
ਨਾਨਕ ਏਵ ਨ ਜਾਪਈ ਕਿਥੈ ਜਾਇ ਸਮਾਇ॥
After death some bodies are burnt, some are buried and some are eaten by dogs. Some are thrown in water while others are thrown in dry well. However, it is not known where the so-called “soul” goes after these different methods of disposal of the dead body, says Nanak. AGGS, M 3, p. 648.

Here Guru Amar Das questions the belief in reincarnation or transmigration of “soul” or it’s going to heaven or hell by pointing out that people use different methods to dispose the dead body for benefit of the “soul” but have no clue as to what happens to it.

ਦੇਹੀ ਮਾਟੀ ਬੋਲੈ ਪਉਣੁ॥
ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਮੂਆ ਹੈ ਕਉਣੁ॥
ਮੂਈ ਸੁਰਤਿ ਬਾਦੁ ਅਹੰਕਾਰੁ॥
ਓਹ ਨ ਮੂਆ ਜੋ ਦੇਖਣਹਾਰੁ॥
The body is made of earth (various elements) and it is the air (breath) that keeps it alive. O wise one, then

tell me who died because the body and the air it breathed are still here? It is consciousness that died along with disputes caused by egotistical pride, but the One Who takes care of all does not die.
AGGS, M 1, p. 152.

The meaning of the four pithy verses becomes abundantly clear when we consider that God is both manifest as Cosmos and un-manifest as omnipresent *Hukam*. Death of the body affects only the manifest form of God - the matter (elements) that constitutes the body. The matter goes back to earth and is recycled to create new life. The Omnipresent One (*Hukam*), which operates in all living beings and pervades everywhere is Everlasting. It is remarkable that Guru Nanak defines death as the loss of consciousness, which is similar to the modern understanding of death, medically speaking. Cosmos is the manifest form of God, which is continuously changing, but it does not change in Its total content.

Guru Arjan elaborates on this issue further. In the AGGS *ghumar (*potter), *bhanda* (pot) and *miti* (clay, earth) are used metaphorically for the Creator, being and the material that makes the being, respectively:

ਪਵਨੈ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ ॥
ਜੋਤੀ ਮਹਿ ਜੋਤਿ ਰਲਿ ਜਾਇਆ ॥
ਮਾਟੀ ਮਾਟੀ ਹੋਈ ਏਕ ॥
ਰੋਵਨਹਾਰੇ ਕੀ ਕਵਨ ਟੇਕ ॥
ਕਉਨੁ ਮੂਆ ਰੇ ਕਉਨੁ ਮੂਆ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰਾ ਇਹੁ ਤਉ ਚਲਤੁ ਭਇਆ ॥ ਰਹਾਉ ॥
ਅਗਲੀ ਕਿਛੁ ਖਬਰਿ ਨ ਪਾਈ ॥
ਰੋਵਨਹਾਰੁ ਭਿ ਊਠਿ ਸਿਧਾਈ ॥
ਭਰਮ ਮੋਹ ਕੇ ਬਾਂਧੇ ਬੰਧ ॥
ਸੁਪਨੁ ਭਇਆ ਭਖਲਾਏ ਅੰਧ ॥
ਇਹ ਤਉ ਰਚਨੁ ਰਚਿਆ ਕਰਤਾਰਿ ॥
ਆਵਤ ਜਾਵਤ ਹੁਕਮਿ ਅਪਾਰਿ ॥
ਨਹ ਕੋ ਮੂਆ ਨ ਮਰਣੈ ਜੋਗੁ ॥
ਨਹ ਬਿਨਸੈ ਅਬਿਨਾਸੀ ਹੋਗੁ ॥
ਜੋ ਇਹ ਜਾਣਹੁ ਸੋ ਇਹੁ ਨਾਹਿ ॥
ਜਾਨਣਹਾਰੇ ਕਉ ਬਲਿ ਜਾਉ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ ॥
ਨਾ ਕੋਈ ਮਰੈ ਨ ਆਵੈ ਜਾਇਆ ॥
After death air [breath] merges into air, light mergers

into light (consciousness is lost when *Hukam* stops operating in the body) and the earth (lifeless body) becomes one with earth. What support is there for the one who cries over this loss? Who has died? O' who has died? O' enlightened beings get-together and ponder over this question. This is indeed a puzzle! Pause. Without any information about what happened to the dead, the one who was crying also dies. The ignorant fools shackled by doubts and attachments babble about death as if dreaming. This world is the creation of the Creator (*Hukam*). Coming (birth) and going (death) is controlled by the infinite *Hukam.* No one dies as no one is capable of dying. The Eternal One does not perish. It is not what people think about "soul." I am awestruck by the one who understands this reality. Says Nanak, the Guru has dispelled my doubts. No one dies or no one comes and goes.
AGGS, M 5, p. 885.

According to modern science, mass and energy are interconvertible but the sum total of the two remains constant. Now let us examine death from this perspective. A human being is simply a temporary assembly of mass/energy that is conscious, capable of self-reflection. After the dissolution of the elements (mass/energy) that comprise that assembly/person, we casually say that a person has died, but a more careful examination reveals that it is only that particular configuration of mass/energy which we previously identified as that person has ceased to exist. The mass/energy which previously comprised that person continues to exist in a constantly changing form. That is why Guru Arjan says, "No one dies or no one comes and goes."

The evidence outlined above rejects both the Hindu and the Semitic concepts of soul.

5. Salvation

Salvation in Nanakian philosophy means the realization of God/Truth while being alive whereas in Semitic and Hindu religions generally it means going to heaven after death. Nanakian philosophy rejects Hindu and Semitic notions of salvation unequivocally.

ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ॥

ਬ੍ਰਹਮ ਮਹੇਸ ਸਿਧਿ ਮੁਨਿ ਇੰਦ੍ਰਾ ਮੋਹਿ ਠਾਕੁਰ ਹੀ ਦਰਸਾਰੇ॥
I don’t crave for worldly kingdom or salvation; I crave for the comfort of God’s beautiful lotus feet (meditation on God’s excellences). Whereas others search for *Brahma, Shiva, sidhas, munis* and *Indra* (Hindu deities), I yearn for the glimpse of the Master.
AGGS, M 5, p. 534.

ਸੁਰਗ ਮੁਕਤਿ ਬੈਕੁੰਠ ਸਭਿ ਬਾਂਛਹਿ ਨਿਤਿ ਆਸਾ ਆਸ ਕਰੀਜੈ॥
ਹਰਿ ਦਰਸਨ ਕੇ ਜਨ ਮੁਕਤਿ ਨ ਮਾਂਗਹਿ ਮਿਲਿ ਦਰਸਨ ਤ੍ਰਿਪਤਿ ਮਨੁ ਧੀਜੈ॥
All yearn for the pleasure of heaven through salvation and and continuously place their hopes in them. But the devotees, who long for vision of God, do not ask for salvation, as they are satisfied having the vision.
AGGS, M 4, p. 1324.

Under "Karma and Reincarnation" I have described that Nanakian philosophy is concerned with the current life, it rejects the concept of past or next life. Therefore, salvation (*mukti*),--union with God--is to be achieved while being alive. One who attains union with God is called a “*jiwan mukta*” (liberated person). There are several words like *gurmukh, sachiara, gursikh, sant, sadh* and *brahamgiani* in the AGGS that are synonymous with “*jiwan mukta.*” A *mir-pir* (temporally and spiritually sovereign person) is “*jiwan mukta*” as is Khalsa, who is free from the influence of *Varna Ashrarma Dharama/*caste system, *karm kaand* (Hindu rituals and ceremonies), *bharam* (superstition), *kul* (false pride in family lineage) *and krit* (caste-based occupation restrictions).

Guru Nanak depicts the realization of God by a *gurmukh* (God-centered being) in the imagery of a Punjabi wedding in the olden times:

ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥
ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥
My wedding date has been fixed, now get-together and start the celebration by pouring the oil over the threshold. O my friends give me your blessings as I am about to meet my Beloved.
AGGS, M 1, p. 12.

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ॥

ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ॥
He, who abides by God’s Will (*Hukam*), is a liberated person (*jiwan mukta*).
AGGS, M 5, p. 275.

ਅਨਦਿਨੁ ਜਾਗਿ ਰਹੇ ਲਿਵ ਲਾਈ॥
ਜੀਵਨ ਮੁਕਤਿ ਗਤਿ ਅੰਤਰਿ ਪਾਈ॥
He, who remembers God constantly, becomes a *“jiwan mukta”* through inner enlightenment.
AGGS, M 1, p. 904.

ਓਹੁ ਧਨਵੰਤੁ ਕੁਲਵੰਤੁ ਪਤਿਵੰਤੁ॥
ਜੀਵਨ ਮੁਕਤਿ ਜਿਸੁ ਰਿਦੈ ਭਗਵੰਤੁ॥
One who keeps God in heart is a *jiwan mukta*. Such a person is indeed wealthy, honorable and of noble birth.
AGGS, M 5, p. 294.

ਜੀਵਨ ਮੁਕਤਿ ਸੋ ਆਖੀਐ ਮਰਿ ਜੀਵੈ ਮਰੀਐ॥
One who subdues *Haumai* (self-centeredness) is a *“jiwan mukta.”*
AGGS, M 4, p. 449.

ਜਰਾ ਜੋਹਿ ਨ ਸਕਈ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ॥
ਜੀਵਨ ਮੁਕਤੁ ਸੋ ਆਖੀਐ ਜਿਸੁ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ॥
One, who dwells on God, does not suffer moral decline. One who conquers *Haumai* is a *jiwan mukta*.
AGGS, M 1, p. 1009.

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥
ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ॥
It is altruistic service in the world that brings honor in the court of God.
AGGS, M 1, p. 26.

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਖੋਲੇ ਕਪਾਟ॥
ਮੁਕਤੁ ਭਏ ਬਿਨਸੇ ਭ੍ਰਮ ਥਾਟ॥
Nanak says, “My illusions/doubts were removed and I was liberated when the Guru opened my mind to the Truth.”
AGGS, M 5, p. 188.

ਆਪਿ ਮੁਕਤੁ ਮੁਕਤੁ ਕਰੈ ਸੰਸਾਰੁ॥
ਨਾਨਕ ਤਿਸੁ ਜਨ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ॥

Nanak, always salute the “liberated one,” who liberates others from ignorance and falsehood.
AGGS, M 5, p. 295.

ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥
ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨ੍ਹੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥
O Nanak, when one meets the true Guru one learns the proper discipline to realize God/Truth. One is liberated while enjoying worldly pleasures and comforts (laughing, playing, eating good food and wearing good clothes).
AGGS, M 5, p. 522.

ਹੁਣਿ ਹੁਕਮੁ ਹੋਆ ਮਿਹਰਵਾਣ ਦਾ ॥
ਪੈ ਕੋਇ ਨ ਕਿਸੈ ਰਞਾਣਦਾ ॥
ਸਭ ਸੁਖਾਲੀ ਵੁਠੀਆ ਇਹੁ ਹਲੇਮੀ ਰਾਜੁ ਜੀਉ ॥
Now the Merciful Master has issued a Command that no one would be persecuted/harassed by anyone. All would live happily in peace under the benevolent rule of justice.
AGGS, M 5, p. 74.

Guru Nanak also pointed out that God’s bounty is a commonwealth for all to share, but there is maldistribution due to *Haumai* (self-centeredness) and greed:

ਸਾਹੁਰੜੀ ਵਥੁ ਸਭੁ ਕਿਛੁ ਸਾਝੀ ਪੇਵਕੜੈ ਧਨ ਵਖੇ ॥
ਆਪਿ ਕੁਚਜੀ ਦੋਸੁ ਨ ਦੇਊ ਜਾਣਾ ਨਾਹੀ ਰਖੇ ॥
God’s bounty belongs to all but it is maldistributed in the world due to *Haumai* (self-centeredness) and greed. Who is to blame? We are ill equipped to distribute it properly.
AGGS, M 1, p. 1171.

So salvation in Nanakian philosophy (*Gurmat*) means “emancipation” from ignorance, falsehood, prejudice, superstition, corrupting influence of Maya (material world), poverty and political, religious and economic subjugation and exploitation.

6. Divine Benevolence

Unlike other religious traditions, God described in the Aad Guru Granth Sahib (AGGS) is without enmity and non-retributive. Further, it is described again and again as

merciful, kind, loving, forgiving, and generous and enlightener. Divine benevolence is manifest in God's creation, the Cosmos. The very act of creation is Divine benevolence. Being born as a human being is an act of benevolence as the Creator has endowed mankind with superior intellect, critical thinking/discerning intelligence and conscience. The sum total of one's capabilities/talents constitutes Divine benevolence in *Gurmat*. In the AGGS Divine benevolence is expressed by words like, *kirpa*, *parsaad*, *daya* (Punjabi) and *karam*, *taras*, *mehar*, *baksheesh/bakhsheesh*, *rahim and rahmit* (Persian/Arabic) and these words mean: benevolence, kindness, mercy, pity, favor, compassion, clemency, sympathy, boon, blessing, gift, grant, donation and forgiveness. Regrettably, in English literature on Sikhism, Divine benevolence has been translated or interpreted in the context of Biblical grace which has led to confusion, misinterpretation and distortion of its proper meaning in Nanakian philosophy:

> ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥
> ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥
> The Creator has established storehouses in every habitat to take care of all. Whatever sustenance was required was put there once for all.
> AGGS, Jap 31, p. 7.

> ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ॥
> ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ॥
> True is the Master, true is Its justice, love is Its language and It is infinite. People pray and beg, "give us, give us"; the Great Giver keeps giving.
> AGGS, Jap 4, p. 2.

> ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ॥
> ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ॥
> The Great Giver (Bounteous) keeps giving and the recipients get weary of receiving. Throughout the ages they subsist on Its bounties.
> AGGS, Jap 3, p. 2.

> ਮਿਠਬੋਲੜਾ ਜੀ ਹਰਿ ਸਜਣੁ ਸੁਆਮੀ ਮੋਰਾ ॥
> ਹਉ ਸੰਮਲਿ ਥਕੀ ਜੀ ਓਹੁ ਕਦੇ ਨ ਬੋਲੈ ਕਉਰਾ ॥
> ਕਉੜਾ ਬੋਲਿ ਨ ਜਾਨੈ ਪੂਰਨ ਭਗਵਾਨੈ ਅਉਗਣੁ ਕੋ ਨ ਚਿਤਾਰੇ ॥
> ਪਤਿਤ ਪਾਵਨੁ ਹਰਿ ਬਿਰਦੁ ਸਦਾਏ ਇਕੁ ਤਿਲੁ ਨਹੀ ਭੰਨੈ ਘਾਲੇ ॥

ਘਟ ਘਟ ਵਾਸੀ ਸਰਬ ਨਿਵਾਸੀ ਨੇਰੇ ਹੀ ਤੇ ਨੇਰਾ ॥
ਨਾਨਕ ਦਾਸੁ ਸਦਾ ਸਰਣਾਗਤਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਸਜਣੁ ਮੇਰਾ ॥
My beloved Master, my dear friend speaks so sweetly. I got tired of recalling if It ever spoke to me harshly. It does no know any bitter words. The perfect Master does not even consider my faults. This is Its natural way of transforming bad people into good people and It does not overlook even a tiny bit of one's sincere effort/honest hard work. It dwells in each and every heart and everywhere and It is nearest of the near to every one. Nanak, the devotee seeks the sanctuary of the beloved Master forever as It is eternal.
AGGS, M 5, p. 784.

ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਦਾ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਉ ਬਾਲਕ ਪਿਤ ਮਾਤਾ ਰਾਮ ॥
O my mind, the Protector treats all as father and mother treat their children.
AGGS, M 5, p. 541.

ਸਦ ਬਖਸਿੰਦੁ ਸਦਾ ਮਿਹਰਵਾਨਾ ਸਭਨਾ ਦੇਇ ਅਧਾਰੀ ॥
You are always forgiving and merciful, and support and sustain all.
AGGS, M 5, p. 713.

ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥
ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨ੍ਹੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥
O Nanak, when one meets the true Guru one learns the proper discipline to realize God/Truth. One is liberated while enjoying worldly pleasures and comforts (laughing, playing, eating good food and wearing good clothes).
AGGS, M 5, p. 522.

ਕਰਿ ਕਰਤੈ ਕਰਣੀ ਕਰਿ ਪਾਈ ॥
ਜਿਨਿ ਕੀਤੀ ਤਿਨਿ ਕੀਮਤਿ ਪਾਈ ॥
The Creator created the system which awards people according to their deeds, but only the Creator knows how it is accomplished.
AGGS, M 1, p. 932.

ਅਵਰ ਜੋਨਿ ਤੇਰੀ ਪਨਿਹਾਰੀ ॥
ਇਸੁ ਧਰਤੀ ਮਹਿ ਤੇਰੀ ਸਿਕਦਾਰੀ ॥
Other species are at your (human) service and you are their commander on this earth.
AGGS, M 5, p. 374.

ਇਸੁ ਪਾਨੀ ਤੇ ਜਿਨਿ ਤੂ ਘਰਿਆ ॥
ਮਾਟੀ ਕਾ ਲੇ ਦੇਹੁਰਾ ਕਰਿਆ ॥
ਉਕਤਿ ਜੋਤਿ ਲੈ ਸੁਰਤਿ ਪਰੀਖਿਆ ॥
ਮਾਤ ਗਰਭ ਮਹਿ ਜਿਨਿ ਤੂ ਰਾਖਿਆਂ ॥

Remember the One who fashioned you out of water (father's semen and mother's egg), constructed your body from the earthly elements and endowed it with life, wisdom and discerning intellect.
AGGS, M 5, p. 913.

According to modern understanding the evolution of life began in water. Finally, in the AGGS God is described as *Gur* (Enlightener), *Kartar* (Creator), *Sach* (Truth), Merciful, Loving, Forgiving, Bounteous, Benevolent, Cherisher, Sustainer, Protector, Emancipator, Husband, Lover, Father, Mother, Brother, Relative and Friend. So what more one could ask from God? A *gurmukh* (God-centered being) is not distracted by worldly temptations and rejoices by adoring the greatness and generosity of God:

ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ॥
ਬ੍ਰਹਮ ਮਹੇਸ ਸਿਧਿ ਮੁਨਿ ਇੰਦ੍ਰਾ ਮੋਹਿ ਠਾਕੁਰ ਹੀ ਦਰਸਾਰੇ॥

I don't long for worldly kingdom or salvation; I long for the comfort of God's beautiful lotus feet (meditation on God's excellences). Whereas others search for *Brahma, Shiv, Sidhas, munis* and *Indra* (Hindu deities), I yearn for the glimpse of the Master.
AGGS, M 5, p. 534.

From the foregoing discussion it is quite evident that the idea of Divine Benevolence is radically different from that of Biblical Grace.

Cosmology

1. Cosmos and Evolution

While commenting on the claims of earlier traditions, Guru Nanak expressed his own views on the vastness of the Cosmos, the time of its creation and how it came into being:

a. The Extent of the Cosmos!

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥
ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥
ਸਹਸ ਅਠਾਰਹ ਕਹਿਨ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ॥
ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥
ਨਾਨਕਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥

After an immense and tiring search, the authors of Vedas concluded that there are hundreds of thousands of netherworlds under netherworlds and skies above skies. The Semitic texts say that there are eighteen thousand worlds, but their Creator is One. However, the Cosmos is so vast that it is beyond the scope of counting/measurement, one would run out of numbers if

one were to undertake such a task. O Nanak, call It Great, It alone knows Its Greatness.
AGGS, Jap 22, p. 5.

b. When was the Cosmos created?

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵੁਣ ਕਵਣ ਥਿਤਿ ਕਵੁਣ ਵਾਰੁ॥
ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰ॥
ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ॥
ਵਖੁਤ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ॥
ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥
ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ॥—
What was the moment or time or lunar day or day of the week or season or month when the Cosmos was created? The learned pundits did not know the time for otherwise they would have recorded it in the *puranas* (specific groups of Hindu scriptures). Nor did the learned Qazis know the time for creation, otherwise they have written it in the Quran. Neither do the yogis know the date or day or month or season when the Cosmos was created. It is only the Creator, Who created the Cosmos, knows.
AGGS, Jap 21, p. 4.

The Big Bang theory is an effort to explain what happened at the very beginning of our current universe. Discoveries in astronomy and physics have shown beyond a reasonable doubt that our universe did in fact have a beginning. Prior to that moment there was nothing visible; during and after that moment there was something: our universe. The big bang theory is an effort to explain what happened during and after that moment. According to the standard theory, our universe sprang into existence as "singularity" around 13.7 billion years ago. However, there are mysteries of the universe that are not explained by the Big Bang model alone.

c. How did the Cosmos come into being?

Guru Nanak postulates that from the very beginning, *Hukam* (Cosmic Law) was inherent in the primordial Entity/God [*Sun* (ਸੁੰਨ), Root, and Source]. For endless eons there was darkness when the Entity was in an inactive state (*sun smaadh*, ਸੁੰਨ ਸਮਾਧਿ). And then at some moment according to the *Hukam* (Cosmic Law), the Cosmos came into being with the infusion

of *Hukam:*

ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੂਕਾਰਾ॥
ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ॥
ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ ॥

...
ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ ॥
ਬਾਝੁ ਕਲਾ ਆਡਾਣੁ ਰਹਾਇਅਇ ॥

For endless eons there was darkness when the Entity/God was in inactive state (ਸੁੰਨ ਸਮਾਧਿ). Neither was there Earth or sky nor day or night nor moon or sun, nor the infinite *Hukam* in operation. … Then at some moment the Cosmos came into being according to *Bhana* (*Hukam*) without any visible support upholding the vast expanse.
AGGS, M 1, p. 1035.

Cosmos is the manifest/visible form of the Entity/God whereas *Hukam* (Cosmic Law) is Its un-manifest/invisible form that pervades throughout the Cosmos. So *Hukam* (Cosmic Law) is omnipresent. Guru Nanak has explained this dual nature of God in the following hymn and other places:

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹੈ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥
ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥

You have thousands of eyes, and yet You are without eyes. You have thousands of faces, and yet You are without a face. You have thousands of feet, and yet You are without feet. You have thousands noses, and yet you are without a nose.
AGGS, M 1, p. 663.

The Cosmos sprang from a single command of the *Hukam:*

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥
ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

The Cosmos sprang from a single act of *Hukam* generating innumerable currents of creation.
AGGS, M 1, Jap 16, p. 3.

The Cosmos has coalesced and reformed several times according to the *Hukam:*

ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਸਾਰ ॥

ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥
The Cosmos has coalesced and reformed several times but the Creator is eternal.
AGGS, M 5, p. 276.

d. Evolution of Life!

The Cosmos is continuously evolving, be it the Earth and the life on it. Guru Nanak postulates that life evolved in water and water is essential for the survival of life:

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥
ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ ॥
The True One created the air; air produced water and it is water wherein evolved the world of life with Cosmic-consciousness (God-consciousness).
AGGS, M 1, p. 19.

Further, he rebuked those who held the eating of flesh by humans as sin:

ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਜਾਣੈ॥
ਕਉਣੁ ਮਾਸੁ ਕਉਣ ਸਾਗੁ ਕਹਾਵੈ ਕਿਸੁ ਮਹਿ ਪਾਪ ਸਮਾਣੇ॥
...
ਪਾਂਡੇ ਤੂੰ ਜਾਣੈ ਹੀ ਨਾਹੀ ਕਿਥਹੁ ਮਾਸੁ ਉਪੰਨਾ ॥
ਤੋਇਅਹੁ ਅੰਨੁ ਕਮਾਦੁ ਕਪਾਹਾਂ ਤੋਇਅਹੁ ਤ੍ਰਿਭਵਣੁ ਗੰਨਾ ॥
Only fools quarrel over the partaking of flesh, as they do not know or understand what flesh is and what is non-flesh? Why the eating of one is sin, not the eating of the other as both are obtained from living things? O pundit, you do not know how and where flesh originated! It is water where life originated and it is water that sustains all life. It is water that produces grains, sugarcane, cotton and all forms of life.
AGGS, M 1, p. 1289.

Eating of meat is not sin as in nature one form of life depends on another form of life as sustenance:

ਜਲ ਮਹਿ ਜੰਤ ਉਪਾਇਨੁ ਤਿਨਾ ਭੀ ਰੋਜੀ ਦੇਇ ॥
ਜੀਆ ਕਾ ਆਹਾਰੁ ਜੀਅ ਖਾਣਾ ਏਹੁ ਕਰੇਇ ॥

Who created life in water also provides sustenance for it. There, one form of life depends on another form of life as food.
AGGS, M, 2, p. 955.

The continuity between plant and animal life can be observed in microscopic species such as Euglena and Protista, which can either be plant or animal depending upon the environment.

Guru Nanak did not advocate preference for vegetarian or non-vegetarian diet. It is left to the individual to decide which diet is healthful for him/her. However, he gave a sound advice against the consumption of any food or substance, which is harmful to physical and mental health. This includes intoxicants – alcohol, drugs and smoking.

ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥
O *baba* (respected one) food/diet which is injurious to the body and mind should be avoided as it destroys happiness.

When it comes to the evolution of life, Guru Arjan (fifth Nanak) couldn’t have spoken more clearly these words recorded about 250 years before Charles Darwin:

Homo sapiens evolved through countless forms of life like other species - ants, worms, moths, fish, elephants, deer, snakes and domestic animals like horses and bullocks - starting from inanimate matter, the basic elements. Moreover, he goes on to say that basic elements were recycled as inanimate matter like rocks and mountains before the creation of the “building blocks of life” for the evolution of a living cell:

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥
ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥
ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ॥
ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥
ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ
ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥ ਰਹਾਓ॥
ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ॥
ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ ॥
ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ ਉਪਾਇਆ ॥

ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਭ੍ਰਮਾਇਆ ॥
Many births (different evolutionary stages of life) created worm and insect. Many births created elephant, fish and deer. Many births created bird and snake. Many births created ox and horse, which are yoked. Similarly, it took a very long time for the human body to evolve through many evolutionary stages of life. Now is your time to meet the Master of the universe, the Creator. Pause. The matter constituting the human body was recycled many times as rocks and mountains. Many births resulted in abortion (defective mutations resulting in death of the species). Many births produced plant life. It took innumerable births to produce a human body.
AGGS, M 5, p. 176.

The discovery of deoxyribonucleic acids (DNA) and the principle of the double helix have shown how self regenerating molecular chains evolve naturally from non-living matter.

Guru Nanak also postulated that there are other places with life in the cosmos:

ਜਲਿ ਥਲਿ ਜੀਅ ਪੁਰੀਆ ਲੋਆ ਆਕਾਰਾ ਆਕਾਰ॥
There are living beings in water, on land and in the Cosmos.
AGGS, M 1, p. 466.

2. Hukam

In the beginning of Jap (Japji), on the opening page of AGGS, Guru Nanak has described God as *Sach* (Truth). Then in the first stanza of Jap on the same page he has enunciated the purpose of human life in question and answer format:

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥
“How could one become a *sachiara* (*gurmukh*/God-centered being/moral enlightened-being)) and how could one get rid of ignorance and falsehood?” “By living in harmony with *Hukam* (Cosmic Law) is the answer,” says Nanak.
AGGS, Jap 1, p. 1.

ਚਾਲਹਿ ਗੁਰਮੁਖਿ ਹੁਕਮਿ ਰਜਾਈ ॥

A *gurmukh* follows the *Hukam* faithfully.
AGGS, M 1, p. 227.

ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਲਾਗਈ ਚਾਲੈ ਹੁਕਮਿ ਰਜਾਈ ॥
One who follows the *Hukam* does not face obstacles (troubles).

Hukam is an Arabic word and its Punjabi equivalent is *Bhana*. In the AGGS, *Hukam* means Cosmic Law, Guru's teachings or temporal law. It is also interpreted as order, command, decree, mandate, permission and sanction. The compliance with *Hukam* is called *Raja*, which is also an Arabic word. As discussed earlier in this section, Cosmos is the manifest/visible form of God whereas *Hukam* (Cosmic Law) is Its invisible form that pervades the Cosmos. *Hukam* is infinite and ineffable (incomprehensible in totality). It is immutable and it sustains and supports the Cosmos. Everything in the Cosmos is subject to *Hukam* and nothing is beyond it. Every action and reaction and happening occurs according to *Hukam.* It is ignorance of the *Hukam,* which makes people say that such a phenomenon or happening is a miracle.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥
ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮੁ ਨ ਕੋਇ ॥
ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥
Hukam creates the visible world (shapes/forms). *Hukam* is inexplicable (in totality). Life evolves and develops according to *Hukam*. Living beings develop higher and lower levels of consciousness and intelligence, and experience pain and pleasure according to *Hukam*. Some are liberated (illuminated) through the understanding of *Hukam* and some wander aimlessly forever due to ignorance of *Hukam*. Everything in the Cosmos is subject to *Hukam* and nothing is beyond it. Nanak, it is only when one comprehends the *Hukam* that one subdues one's *Haumai* (self-centeredness).
AGGS, Jap 1, p. 1.

ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥
Hukam causes birth and death (creation and

destruction) or birth and death occur according to *Bhana*.
AGGS, M 1, p. 472.

ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਇ ॥
ਆਗੇ ਪਾਛੈ ਹੁਕਮਿ ਸਮਾਇ ॥
Hukam creates, *Hukam* destroys and *Hukam* pervades everywhere.
AGGS, M 1, p. 151.

ਨਾਨਕ ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰਾ ॥
Nanak, *Hukam* acts and causes others to act and It controls development/progress.
AGGS, M 1, p. 141.

One who does not understand the *Hukam* is ignorant to the utmost:

ਸੋ ਕਿਉ ਅੰਧਾ ਆਖੀਐ ਜਿ ਹੁਕਮਹੁ ਅੰਧਾਂ ਹੋਇ ॥
ਨਾਨਕ ਹੁਕਮੁ ਨ ਬੁਝਈ ਅੰਧਾਂ ਕਹੀਐ ਸੋਇ ॥
Why call a sightless person blind? Blind is the one who does not comprehend the *Hukam.*
AGGS, M 2, p. 954.

ਹੁਕਮੀ ਆਇਆ ਹੁਕਮੁ ਨ ਬੂਝੈ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰਾ ॥
One comes into this world according to *Hukam*, yet one does not understand that improvement/progress comes through *Hukam*.
AGGS, M 1, p. 688.

Instead of *Hukam,* Guru Nanak also used the words *bhai* which literally means fear. But here it is fear of the *Hukam* (Cosmic Law), meaning compliance with the *Hukam*. In other words every thing in the Cosmos is fearful (subject to) of the Cosmic Law:

ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ ॥
ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ ॥
ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਢੈ ਵੇਗਾਰਿ ॥
ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ ॥
ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ ॥
ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੁ ॥
ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ ॥
ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ ॥
Wind blows forever under the Fear. Innumerable rivers

flow under the Fear. Energy works under the Fear. Earth supports its weight in compact form under the Fear. Clouds move in the sky under the Fear. The mythical "judge of justice" (action and reaction) performs its duty under the Fear. Sun and moon travel tens of millions miles endlessly under the Fear.
AGGS, M 1, p. 464.

Hukam as temporal law:

ਸੁਲਤਾਨੁ ਹੋਵਾ ਮੇਲਿ ਲਸਕਰ ਤਖਿਤ ਰਾਖਾ ਪਾਉ ॥
ਹੁਕਮੁ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ ਨਾਨਕਾ ਸਭੁ ਵਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੁਲੈ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥
O Nanak, if I were to become a king, raise a large army, sit on the throne and have the authority to issue orders (*hukam*), it would all be in vain if I were to forget keeping God in my mind .
AGGS, M 1, p. 14.

3. Ecology/Environmental Harmony

Guru Nanak used the word *vismaad* (ਵਿਸਮਾਦੁ) for describing the beauty and wonder of the Cosmos. I could not find a single word in the English language that is adequate to convey the proper meaning of *vismaad* as I put it: amazement intertwined with admiration and reverence:

ਵਿਸਮਾ ਦੁ ਨਾਦੁ ਵਿਸਮਾਦੁ ਵੇਦ ॥
ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦ ॥
ਵਿਸਮਾਦੁ ਰੂਪ ਵਿਸਮਾਦੁ ਰੰਗ ॥
ਵਿਸਮਾਦੁ ਨਾਗੇ ਫਿਰਹਿ ਜੰਤ ॥
ਵਿਸਮਾਦੁ ਪਉਣੁ ਵਿਸਮਾਦੁ ਪਾਣੀ ॥
ਵਿਸਮਾਦੁ ਅਗਨੀ ਖੇਡਹਿ ਵਿਡਾਣੀ ॥
ਵਿਸਮਮਾਦੁ ਧਰਤੀ ਵਿਸਮਾਦੁ ਖਾਣੀ ॥
Vismaad is Cosmic sound/music (Cosmic Law), vismaad is Cosmic knowledge. Vismaad are the creatures and flora, vismaad are their differences. Vismaad are their forms and shapes, vismaad are their colors. Vismaad are the creatures without fur or feathers. Vismaad is air, vismaad is water. Vismaad is energy that is performing wonderful tasks. Vismaad is the Earth, vismaad are the myriads of species living on it.
AGGS, M 1, p. 463.

There is not a single aspect of nature that remains

untouched by Guru Nanak's pen. His emphatic proclamation of "omnipresence" of God and "oneness" of creation inspires/invokes awe and reverence for nature. The presence of God everywhere and in each throbbing cell reminds us of the symbiotic and ecological harmony in the world of life and environment:

ਜੋਗੀ ਕਉ ਕੈਸਾ ਡਰੁ ਹੋਇ ॥
ਰੁਖਿ ਬਿਰਖਿ ਗ੍ਰਿਹਿ ਬਾਹਰਿ ਸੋਇ ॥
What is the yogi afraid of? God is everywhere - in the trees and plants (forest), within the household and outside as well.
AGGS, M 1, p. 223.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਰਵਿਆ ਵਿਚ ਵਣਾ ॥
God pervades everywhere in water, land, space and forests.
AGGS, M 5, p. 133.

In opening stanza of Jap (Japji) on the first page of AGGS, Guru Nanak says that the purpose of human life is to realize God/Truth and then he goes on to say that this purpose can be achieved only by understanding the *Hukam* (Cosmic Law) and living in harmony with it. He emphasizes repeatedly the "oneness" of the Creator and the creation:

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥
"How could one become a *sachiara/* Godlike (*gurmukh*) and how could one get rid of ignorance and falsehood?"
"By living in harmony with *Hukam* (Cosmic Law) is the answer," says Nanak.
AGGS, Jap 1, p. 1.

Using the most revered icons of Indian traditions: teacher, mother and father, he expresses his reverence for the environment as:

ਪਵਣੁ ਗੁਰੁ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥
ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥
Air is the guru, water is the father and Earth is the great mother of all. Day and night are two nurses in whose laps the whole world is at play.
AGGS, M 1, p. 8.

And he intertwines environment with ethics and work:

ਭਉ ਭੁਇ ਪਵਿਤੁ ਪਾਣੀ ਸਤ ਸੰਤੋਖੁ ਬਲੇਦ ॥
ਹਲੁ ਹਲੇਮੀ ਹਾਲੀ ਚਿਤੁ ਚੇਤਾ ਵਤੁ ਵਖਤ ਸੌਜੋਗ ॥
Make love the farm, good conduct/purity the water, truth and contentment the oxen, humility the plough, consciousness the ploughman, remembrance the preparation of soil, and union with God the planting time.
AGGS, M 1, p. 955.

He expresses his thoughts with passion in homage to the Eternal one with sublime imagery of beauty and wonder of nature. The futility of adoration of an idol with lights, incense and flowers inspired him to describe the harmonious worship of the Creator inherent in nature:

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥
ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੋਤੀ ॥
ਕੈਸੀ ਆਰਤੀ ਹੋਇ ਭਵਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥
ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥
The sky is the salver, the sun and the moon are the lamps, and the stars in the constellations are the pearls. The wind carrying sandalwood fragrance from the mountains is the incense, air is the fan, and all the vegetation is the offering of flowers to the Luminous One. What a wonderful and beautiful worship is this? O the Emancipator, this is your worship. The unending Cosmic music is the sound of temple drums.
AGGS, M 1, p. 663.

Cause of Human Progress & Suffering

Maya and Haumai

The word Maya occurs so frequently in the Aad Guru Granth Sahib (AGGS) that there are about 215 verses within that begin with this word. Contrary to the Indian tradition, Maya in the AGGS does not mean illusion or the unreality of the physical world. According to Nanakian philosophy, world is real as it is the creation of the True One:

> ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥
> ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ ॥
> ਸਚੇ ਤੇਰੇ ਕਰਣੇ ਸਰਬ ਬੀਚਾਰ॥
> ਸਚਾ ਤੇਰਾ ਅਮਰੁ ਸਚਾ ਦੀਬਾਣੁ ॥
> True are Your universes and true their parts. True are Your habitats and true are creatures of different forms and shapes. True are Your actions/works and true are all of your deliberations and decisions. True is Your authority and true Your is justice.
> AGGS, M 1, p. 463.

> ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥
> This world is the abode of the True One, Who resides in it.
> AGGS, M 1, p. 463.

ਧਰਤਿ ਉਪਾਇ ਧਰੀ ਧਰਮਸਾਲਾ ॥
The Earth was created to practice righteousness.
AGGS, M 1, p. 1033.

ਗੁਰਮੁਖਿ ਧਰਤੀ ਸਾਚੈ ਸਾਜੀ॥
The True One has fashioned Earth for the sake of *gurmukh* (God-centered being/moral enlightened-being).
AGGS, M 1, p. 941.

Then what is Maya in the Nanakian philosophy (*Gurmat*)? Maya is the corrupting influence of the world that alienates humankind from God: “Intoxicated with Maya one is vain and mean, thereby getting away from God. Maya is that which causes humans to forget God through attachment [1].

ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥
Maya is that which makes a human being forget God/Truth by creating attachment to the corrupting influence of the world.
AGGS, M 3, p. 921.

Further, according to Guru Nanak, Maya is *Haumai* and its progeny of five: *Kaam* (lust, sexual drive), *Kroadh* (anger), *Loabh* (covetousness, economic drive), *Moh* (attachment) and *Ahankar* (egotistical pride). *Haumai* and the five drives/instincts are responsible for the corruption of morals and the development of criminal behavior. Behind all human problems from individual suffering to bloody international conflicts is the invisible fire of *Haumai* fueled by these five elements.

ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸਿ ਜਾਈ॥
ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ ॥
O respected one, how is life created and how could its suffering be eliminated? Respected one, it is *Haumai* which is innate to life that causes alienation from God – the cause of suffering.
AGGS, M 1, p. 946.

It needs to be pointed out here that the renowned psychoanalyst, Sigmund Freud (1856-1939) proposed his dual theory to account for the instinctual aspects of our mental lives, by the existence of two drives: sexual and aggressive.

> One drive gives rise to the erotic component of mental activities, while the other gives rise to the purely destructive component. … To use Freud's terminology the two drives are regularly "fused" though not in equal amounts. … Thus even the most callous act of intentional cruelty that seems on the surface to satisfy nothing but some aspect of the aggressive drive, still has some unconscious sexual gratification. In the same way there is no act of lovemaking, however tender, which does not simultaneously provide an unconscious means of discharge to the aggressive drive [2].

On the other hand, Guru Nanak proposed that it is *Haumai* and five drives/instincts -- *Kaam* (lust, sexual drive), *Kroadh* (anger), *Loabh* (covetousness, economic drive), *Moh* (attachment) *and Ahankar* (egotistical pride) that influence the psychology of human mind - mental functions and human behavior. Then what is *Haumai*? It is *Haumai* that is responsible for all the progress/development of human society as well as for all the problems it faces, writes Daljeet Singh:

> What has been the surest means of life's survival and progress has now, according to the Gurus, become "the great disease" of man. The struggle against elements and inter-species competition having been considerably won, man finds himself quite unequipped and helpless in the inter-species dealings and struggle between man and man. The Gurus repeatedly emphasize that this *Haumai,* egotism or self-centeredness is the greatest problem of man. The reason is obvious. Just as it is impossible for one's stomach or liver to digest food for another person, in the same way it is impossible for one's thought system to be any thing but self-centeredness, the same being subservient to the individual self. It is this organic condition of man that the Gurus call *Haumai* or self-centeredness. True, certain altruistic tendencies have been developed as the result of cultural conditioning over the years. But, this altruism is only superficial or conditioned. Spontaneous altruism is constitutionally and psychologically impossible in the animal-man. The moment the struggle for existence becomes keen; the basic self-centeredness of man is unmasked and becomes dominant in its own well being. "Honesty is the best policy" so long as it works to one's own well being;

otherwise the fangs of self-centeredness become bared in their naked ugliness. This is the spectacle we witness every day in the behavior of individuals, groups, classes, societies and nations [3].

Haumai has been translated as pride, ego, egotism, I-ness and self-centeredness, but these words are inadequate to describe it fully. Guru Nanak pointed out that human activity from birth to death is under the control of *Haumai* unless one submits to God - *Hukam* (Cosmic Law) and it is *Haumai* that is responsible for human progress as well as suffering*:*

ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥
ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ ॥
ਹਉ ਵਿਚਿ ਦਿਤਾ ਹਉ ਵਿਚਿ ਲਇਆ ॥
ਹਉ ਵਿਚਿ ਖਟਿਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥
ਹਉ ਵਿਚਿ ਸਚਿਆਰੁ ਕੂੜਿਆਰ ॥
ਹਉ ਵਿਚਿ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰੁ ॥
ਹਉ ਵਿਚਿ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੁ ॥
ਹਉ ਵਿਚਿ ਹਸੈ ਹਉ ਵਿਚਿ ਰੋਵੈ ॥
ਹਉ ਵਿਚਿ ਭਰੀਐ ਹਉ ਵਿਚਿ ਧੋਵੈ ॥
ਹਉ ਵਿਚਿ ਜਾਤੀ ਜਿਨਸੀ ਖੋਵੈ ॥
ਹਉ ਵਿਚਿ ਮੂਰਖੁ ਹਉ ਵਿਚਿ ਸਿਆਣਾ ॥
ਮੋਖ ਮੁਕਤਿ ਕੀ ਸਾਰ ਨ ਜਾਣਾ ॥
ਹਉ ਵਿਚਿ ਮਾਇਆ ਹਉ ਵਿਚਿ ਛਾਇਆ ॥
ਹਉਮੈ ਕਰਿ ਕਰਿ ਜੰਤ ਉਪਾਇਆ ॥
ਹਉਮੈ ਬੂਝੈ ਤਾ ਦਰ ਸੂਝੈ ॥
ਗਿਆਨ ਵਿਹੂਣਾ ਕਤਿ ਕਥਿ ਲੂਝੈ ॥
ਨਾਨਕ ਹੁਕਮੀ ਲਿਖੀਐ ਲੇਖ ॥
ਜੇਹਾ ਵੇਖਹਿ ਤੇਹਾ ਵੇਖੁ ॥

In *Haumai* one comes and in *Haumai one* goes. In *Haumai* one is born and in *Haumai* one dies. In *Haumai* one gives and in *Haumai* one takes. In *Haumai* one profits and in *Haumai* one looses. In *Haumai* one is true or false. In *Haumai* one reflects on good or bad deeds and in *Haumai* one experiences pain or pleasure. In *Haumai* one laughs and in *Haumai* one weeps. In *Haumai* one thinks evil and in *Haumai* one gets rid of evil. In *Haumai* one looses social status and family reputation. In *Haumai* one becomes stupid and in *Haumai* one becomes wise. In *Haumai* one does not understand the meaning of liberation/salvation. *Haumai* is Maya - corrupting influence of worldly temptations. The whole world of

life is created with innate *Haumai*. When one understands *Haumai* then one finds the path of Truth. Without knowledge/understanding of *Haumai* one babbles and argues. Nanak, it is *Hukam* that controls the working of the Cosmos. However, one acts/behaves like what one sees (environmental influence).
AGGS, M 1, p. 466.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ॥
O Nanak, if one comprehends the *Hukam* then one does not speak with egotistical pride (does not act under the influence of *Haumai* (self-centeredness).
AGGS, Jap 1, p. 1.

Elaborating furhter Guru Nanak claims that all forms of life have innate capability (capacity/driving force/instinct) to survive in the environment in which they evolve and he calls it *Haumai*. So *Haumai* is an innate capability, which is essential for the survival of life.

ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥
ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ ॥
...
ਹਉਮੈ ਕਰਿ ਕਰਿ ਜੰਤ ਉਪਾਇਆ ॥
In *Haumai* one comes and in *Haumai one* goes. In *Haumai* one is born and in *Haumai* one dies. … The whole world of life is created with innate *Haumai*.
AGGS, M 1, p. 466.

ਹਉਮੈ ਸਭੁ ਸਰੀਰ ਹੈ ਹਉਮੈ ਓਪਤਿ ਹੋਇ ॥
Haumai helps the evolution of life as *Haumai* is innate to all beings.
AGGS, M 3, p. 560.

ਮਾਣਸੁ ਭਰਿਆ ਆਣਿਆ ਮਾਣਸੁ ਭਰਿਆ ਆਇ ॥
Human is born with *Haumai* and remains self-centered.
AGGS, M 3, p. 554.

ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥
It took a very long time for the human body to evolve (through many evolutionary stages of life).
AGGS, M 5, p. 176.

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥
ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥
ਹਉਮੈ ਕਿਥਹੁ ਊਪਜੇ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ ॥
ਹਉਮੈ ਇਹੋ ਹੁਕਮੁ ਹੈ ਪਇਆ ਕਿਰਤਿ ਫਿਰਾਹਿ ॥
AGGS, M 2, p. 466.
It is the nature of Haumai that it governs the actions of beings. It is the influence of *Haumai* that directs the evolution of species. Where does *Haumai* come from and how can it be controlled? Haumai is that *Hukam* (Cosmic Law) that controls evolution of life.
AGGS, M 2, p. 466.

It is remarkable that about 350 years after Guru Nanak, Charles Darwin published his earth shattering thesis: ***On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*** (London: John Murray, 1859)-- a seminal work in scientific literature and arguably *the* pivotal work in evolutionary biology. It introduced the theory that populations evolve over the course of generations through a process of natural selection.

However, unlike other forms of life, human beings are also endowed with innate Free Will, and superior intellect and power of reasoning. Whereas other forms of life live in harmony with *Hukam* (Cosmic Law) according to predetermined instincts (*Haumai*), human beings due to Free Will, and superior intellect and power of reasoning, get alienated from God, thus making them “self-centered (*manmukhs*)” under the influence of *Haumai.* And it is *Haumai* that produces the five drives/instincts: *Kaam*, *Kroadh*, *Loabh*, *Moh* and *Ahankar*.

Guru Arjan [fifth Nanak] points out that God does not restrict people’s freedom to act:

ਤੈਡੀ ਬੰਦਸਿ ਮੈ ਕੋਇ ਨ ਡਿਠਾ ਤੂ ਨਾਨਕ ਮਨਿ ਭਾਣਾ॥
ਘੋਲਿ ਘੁਮਾਈ ਤਿਸੁ ਮਿਤ੍ਰ ਵਿਚੋਲੈ ਜੈ ਮਿਲਿ ਕੰਤੁ ਪਛਾਣਾ ॥
Nanak adores You (God) as You do not restrict anyone’s freedom. I am dedicted to my dear friend, the mediator (Guru Nanak) who introduced me to my Husband (God).
AGGS, M 5, p. 964.

ਕਰਿ ਕਰਤੈ ਕਰਣੀ ਕਰਿ ਪਾਈ ॥
ਜਿਨਿ ਕੀਤੀ ਤਿਨਿ ਕੀਮਤਿ ਪਾਈ ॥

The Creator (*Hukam*) has endowed human beings with free will to act. One earns what one does (one is responsible for the consequences of one's actions).
AGGS, M 1, p. 932.

ਮਾਟੀ ਕਾ ਲੇ ਦੇਹੁਰਾ ਕਰਿਆ ॥
ਉਕਤਿ ਜੋਤਿ ਲੈ ਸੁਰਤਿ ਪਰੀਖਿਆ ॥
The Creator (*Hukam*) fashions human body from the earthly elements and endows it with life, wisdom and discerning intellect.
AGGS, M 5, p. 913.

ਅਵਰ ਜੋਨਿ ਤੇਰੀ ਪਨਿਹਾਰੀ ॥
ਇਸੁ ਧਰਤੀ ਮਹਿ ਤੇਰੀ ਸਿਕਦਾਰੀ ॥
Other living beings are at your (human being) service and you are their leader in this world.
AGGS, M 5, p. 374.

It should be noted about *Haumai* that it also provides the initiative/impetus to control *Haumai:*

ਹਉਮੈ ਦੀਰਘੁ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥
ਕਿਰਪਾ ਕਰੇ ਜਿ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥
ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥
Haumai is a chronic disease, but it is also its remedy. One is blessed when one follows Guru's teachings (lives truthful life.) Nanak says, "Listen O people, suffering ends this way."
AGGS, M 2, p. 466.

Finally, the Gurus warn us again and again not to yield to *Haumai and* the pressures of *Kaam*, *Kroadh*, *Loabh*, *Moh* and *Ahankar,* and urge us to live a life of restraint and modesty:

ਪੰਚ ਦੂਤ ਮੁਹਹਿ ਸੰਸਾਰਾ॥
ਮਨਮੁਖ ਅੰਧੇ ਸੁਧਿ ਨ ਸਾਰਾ॥
The world is shackled by the unrestrained corrosive influence by the "five drives/instincts," but the ignorant self-centered person (*Manmukh*) does not understand this fact.
AGGS, M 3, p. 113.

ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰਮੇਵ ॥
ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਕਰਿ ਪ੍ਰਸਾਦੁ ਗੁਰਦੇਵ ॥
O Nanak, surrender to God and pray for guidance to overcome the corrosive influence of lust, anger, greed, attachment, and *Haumai*.
AGGS, M 5, p. 269.

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1. Singh, Daljeet (1994). *Sikhism*: *A Comparative Study of its Theology and Mysticism,* Amritsar: Singh Brothers, pp. 205-210.
2. Brenner, Charles (1973). *An Elementary Textbook of Psychoanalysis,* New York: Doubleday, pp. 19-20.
3. Singh, Daljeet (1994. *Sikhism*: *A Comparative Study of its Theology and Mysticism* Amritsar: Singh Brothers, 1994, pp.206-07.

Repudiation of Old Dogmas

1. Karma and Reincarnation

The superstructure of Varna Ashrama Dharma/caste system is supported by karma and reincarnation (transmigration). In other words, both karma and reincarnation are part of the trilogy invented by the Brahmans and they both are designed to justify the caste base factor. The Brahman invoked divine sanctions to perpetuate the caste system for eternity. Hindu scriptures proclaim that Prajapati (God) ordained the four castes. This was followed by the invention of the doctrine of "karma and reincarnation" to desensitize people’s sense of justice and compassion against the atrocities committed on the masses to enforce the caste system. According to the law of karma, one reaps the fruit in this life for the deeds performed in the previous life. So, if a person is subjected to injustice and cruelty in this life, it is due to one’s own actions in previous life, not due to the perpetrators of cruelty and injustice. By observing the caste rules strictly and serving the superior castes faithfully one can earn the reward for the next life [1].

In spite of categorical and unequivocal rejection of reincarnation in the Aad Guru Granth Sahib (AGGS) why do many Sikhs believe in reincarnation? The main reason for this misunderstanding is the subversion of Nanakian philosophy (*Gurmat*) by its opponents. The anti-*Gurmat Bipran* (Brahmanical) literature [2] from the 18th century to the present depicts Sikhism as part of Hinduism -- its sword arm against the onslaught of Islam. Further, Christian missionaries and Western writers also relied solely on *Bipran* literature at the exclusion of AGGS which is the only authentic source of *Gurmat*. They treated Sikhism as an offshoot of Hinduism or a mixture or hybrid or religious syncretism of Hinduism and Islam. Besides, as pointed out by Prof. Puran Singh, Sikh scholars/writers have not been able to extricate themselves from Brahmanical influence, and they have followed in the footsteps of *Bipran* and Western writers without undertaking a serious study of the AGGS:

> The words Brhman (Brahm) and Para-Brahm also come in Guru Granth, but as Cunningham says “by way of illustration only.” Similarly the names of all gods and goddesses of Brahmanical Pantheon [3].
>
> It is to be regretted that Sikh and Hindu scholars are interpreting Guru Nanak in the futile terms of the colour he used, the brush he took; are analyzing the skin and flesh of his words and dissecting texts to find the Guru’s meaning to be same as of the Vedas and Upanishads! This indicates enslavement to the power of Brahmanical tradition. Dead words are used to interpret the fire of the Master’s soul! The results are always grotesque and clumsy translations, which have no meaning at all. Macauliffe’s almost schoolboy-like literal rendering into English, following possibly the interpretations given him by the Brahmanical type of gyanis, the un-illuminated theologians who lacked both the fire of inspiration, and the modern mental equipment and who were decayed and eaten up by the inner fungus of the Brahmanical mentality, has made the live faith of the Sikh a dead carcass. It has produced neither the beautiful artistic color of the idol and the shrine, nor the fervor of the inspiration of love. And from his translations, one thinks Sikhism is weak Brahmanism. Much that is redundant is put before a world-audience,

> without the light that made every straw and every little dust particle, every pretty detail even, radiant and beautiful [4].

More recently, after an in-depth study of AGGS and Varna Ashrama Dharma, Jagjit Singh concludes:

> The grounds for the differentiation of the Gurus' message from that of caste ideology and the caste society were far more basic. The caste ideology was the anti-thesis of humanism, and the caste society was extremely parochial in its outlook. To belong to it, it was necessary to be born within it. The land where the Varna Ashrama Dharma was not established was regarded impure, and the Aryavarta, the pure land, was at one period circumscribed within the limits of river Sindh in the North and river Carmanvati in the south. The Gurus rejected almost all the cardinal beliefs of the caste society. They repudiated the authority of the Vedas and allied scriptures, discarded the theory of Avtarhood, disowned all its sectarian gods, goddesses and Avtars, and condemned idol worship, formalism, ritualism, and ceremonialism [5].

Nanakian philosophy (*Gurmat*) categorically rejects the incarnation of God in human or any living form. The Commencing Verse of AGGS describes God as *Ajuni,* meaning God does not come into anthropomorphic forms (does not incarnate/beyond death and birth):

> ਸਤਗੁਰੁ ਨਿਰੰਜਨੁ ਸੋਇ ॥
> ਮਾਨੁਖ ਕਾ ਕਰਿ ਰੂਪੁ ਨ ਜਾਨੁ ॥
> *Satguru* (God) is *Niranjan* (without material content). Do not believe that It is in the form of man.
> AGGS, M 5, p. 895.

> ਸੋ ਮੁਖੁ ਜਲਉ ਜਿਤੁ ਕਹਹਿ ਠਾਕੁਰੁ ਜੋਨੀ ॥
> May that mouth burn which says that God incarnates!
> AGGS, M 5, p. 1136.

Sikh Gurus used the terminologies of other religions but their meanings are not necessarily the same in the AGGS. There are frequent references to Hindu and Muslim beliefs and practices as the Gurus' audience was made up of Hindus and Muslim, but the Gurus did not endorse or accept their beliefs or practices. There are expressions like *aavan jaan*

(ਆਵਣਿ ਜਾਣ), *aavai jaavai* (ਆਵੈ ਜਾਵੈ) *janam janam* (ਜਨਮ ਜਨਮ), *jamai marai* (ਜਮੈ ਮਰੈ) and *bhavayai* (ਭਵਾਈਐ) which are often interpreted as cycle of birth and death or cycle of transmigration. However, in the AGGS, these expressions are used as metaphors for spiritual (moral) degeneration and regeneration human beings experience in their lives or pain and suffering or being entrapped in ignorance and falsehood or wandering aimlessly or they represent the Hindu belief of reincarnation/transmigration. Besides, there are other words and terms that are often misunderstood and misinterpreted like *poorab* (ਪੂਰਬ) means past, not one's previous life; *poorab janam* (ਪੂਰਬ ਜਨਮ) means past generations, not one's previous birth, *jeev jeev mue* or *jeevat mare* (ਜੀਵਿ ਜੀਵਿ ਮੁਏ ਜਾਂ ਜੀਵਤ ਮਰੇ) means control of *Haumai*, *mue jeeva* (ਮੁਏ ਜੀਵੇ) means transformation of *manmukh* to *gurmukh*, *jo tis bhaavai* (ਜੋ ਤਿਸੁ ਭਾਵੈ) means according to *Hukam,* and God's Will mean *Hukam.*

Further as discussed in Chapter 1, Guru Nanak rejected the caste system categorically, so why would he accept the concept of karma and reincarnation /transmigration that was invented to justify the caste system? Moreover, Guru Nanak rejected the concept of soul as separate entity from God as discussed earlier in this chapter. Nanakian philosophy makes it clear that "Soul" is *Hukam,* the invisible form of God that pervades the Cosmos. *Hukam* is Eternal, so what is there that incarnates?

Furthermore, in his composition on the creation of the Cosmos, Guru Nanak makes it clear that the caste system, reincarnation, heaven and hell are man's invention:

> ਨਾ ਤਦਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ ॥
> ਦੋਜਕੁ ਭਿਸਤੁ ਨਹੀ ਖੈ ਕਾਲਾ ॥
> ਨਰਕੁ ਸੁਰਗੁ ਨਹੀ ਜੰਮਣੁ ਮਰਣਾ ਨਾ ਕੋ ਆਇ ਨ ਜਾਇਦਾ॥
> ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਨ ਕੋਈ ॥
> ਅਵਰ ਨ ਦੀਸੈ ਏਕੋ ਸੋਈ॥
> ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਜਾਤਿ ਨ ਜਨਮਾ ਨਾ ਕੋ ਦੁਖੁ ਸੁਖੁ ਪਾਇਦਾ ॥
> …
> ਨਾ ਸੁਚਿ ਸੰਜਮੁ ਤੁਲਸੀ ਮਾਲਾ ॥
> ਗੋਪੀ ਕਾਨੁ ਨ ਗਊ ਗੁਆਲਾ ॥
> ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਕੋਈ ਨਾ ਕੋ ਵੰਸੁ ਵਜਾਇਦਾ ॥
> ਕਰਮ ਧਰਮ ਨਹੀ ਮਾਇਆ ਮਾਖੀ ॥
> ਜਾਤਿ ਜਨਮੁ ਨਹੀ ਦੀਸੈ ਆਖੀ॥

There was neither heaven nor Earth nor the nether world.* There was neither hell nor heaven* nor time, the destroyer. There was neither hell or heaven nor birth or death nor anyone transmigrating. There was neither Brahma, nor Vishnu nor Shiva. There was no one else except the “One and only”. There was no woman or man, no caste or birth or anyone experiencing pain or pleasure. … There was no ritual purification or self-restraint or rosary made of basil seeds. There were no milkmaids or Krishna or cows or cowherds. There was no deceit/hypocrisy of Tantra and mantra or playing of the flute. There was no karma (deeds) or dharma (religious duties) or enchanting Maya (corrupting influence of the world). There was neither caste nor caste based birth.
AGGS, M 1, p. 1035.

* Guru Nanak rejected both Hindu and Muslim ideas of hell and heaven.

Guru Nanak’s successor, Guru Angad amplifies the same message by pointing out that the authors of Vedas are responsible for creating the concepts of karma and transmigration, hell and heaven, ritualistic sin and virtue, and caste and gender inequality:

ਕਥਾ ਕਹਾਣੀ ਬੇਦੀ ਆਣੀ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੁ॥
ਦੇ ਦੇ ਲੇਣਾ ਲੈ ਲੈ ਦੇਣਾ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰ॥
ਉਤਮ ਮਧਿਮ ਜਾਤੀ ਜਿਨਸੀ ਭਰਿਮ ਭਵੈ ਸੰਸਾਰੁ॥
It is the teachings of Vedas, which has created the notions of hell and heaven, karma and transmigration and ritualistic sin and virtue,: One reaps the reward in the next life for the deeds performed in this life - goes to hell or heaven according to one's deeds. The Vedas have also created the fallacy of inequality of caste and gender for the world.
AGGS, M 2, p. 1243.

Additionally, the Gurus have pointed out that ritualistic deeds (***karam kaand***, ਕਰਮ ਕਾਂਡ) and vices and virtues (ਪਾਪ, ਪੁੰਨ) are also the invention of the authors of Hindu texts:

ਆਸਾ ਮਨਸਾ ਬੰਧਨੀ ਭਾਈ ਕਰਮ ਧਰਮ ਬੰਧਕਾਰੀ ॥
ਪਾਪਿ ਪੁੰਨਿ ਜਗੁ ਜਾਇਆ ਬਿਨਸੈ ਨਾਮੁ ਵਿਸਾਰੀ ॥
O brother pundit, false hopes and desires are entanglements as are ritualistic deeds and obligations

(ਕਰਮ ਧਰਮ). Though alive to the ritualistic vices and virtues (ਪਾਪ, ਪੁੰਨ), people are dying spiritual death by forgetting God/Truth.
AGGS, M 1, p. 635.

ਬੇਦ ਬਾਦ ਸਭਿ ਆਖਿ ਵਖਾਣਹਿ ॥
ਨ ਅੰਤਰੁ ਭੀਜੈ ਨ ਸਬਦੁ ਪਛਾਣਹਿ ॥
ਪੁੰਨੁ ਪਾਪ ਸਭੁ ਬੇਦਿ ਦ੍ਰਿੜਾਇਆ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤ ਪੀਜੈ ਹੇ ॥
The Brahman explains all the controversies in the Vedas but he has no inner enlightenment or understanding of Truth. He keeps talking what is vice or virtue according to Vedas whereas the *gurmukh* (God-centered being/moral enlightened-being) drinks the nectar of Truth.
AGGS, M 3, p. 1050.

Further, AGGS rejects the law of karma and reincarnation, when it urges humans to rise above animal level to become *gurmukhs/*moral enlightened-beings, and stresses the freedom of action and responsibility for the consequences. Besides, contrary to the law of karma and reincarnation that determines one's caste and status in society, it is one's deeds that determine one's worth and respect in society:

ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਏ ॥
It is one's deeds that determine one's respect and social status in society.
AGGS, M 1, p. 1330.

ਜੈਸਾ ਕਰੇ ਸੁ ਤੈਸਾ ਪਾਵੈ॥
ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵੈ॥
One earns what one does and one reaps what one plants.
AGGS, M 1, p. 662.

ਦਿਨੁ ਰੈਨਿ ਅਪਨਾ ਕੀਆ ਪਾਈ॥
ਕਿਸੁ ਦੋਸ ਨ ਦੀਜੈ ਕਿਰਤੁ ਭਵਾਈ॥
We earn what we do day and night. Why blame others, it is our own doings that lead us astray.
AGGS, M 5, p. 745.

ਕਰਮ ਧਰਤੀ ਸਰੀਰ ਕਲਿਜੁਗ ਵਿਚਿ ਜੇਹਾ ਬੀਜੋ ਤੇਹਾ ਕੋ ਖਾਏ ॥
ਗਲਾ ਉਪਰਿ ਤਪਾਵਸੁ ਨ ਹੋਸੀ ਵਿਸੁ ਤਤਕਾਲਿ ਮਰਿ ਜਾਇ ॥
In one's lifetime body is the field of action, what one plants so shall one harvest. Mere talk does not lead to salvation. If one eats poison, one dies

immediately.
AGGS, M 4, p. 308.

ਭਾਈ ਵੇਖਹੁ ਨਿਆਉ ਸਚੁ ਕਰਤੇ ਕਾ ਜੇਹਾ ਕੋਈ ਕਰੇ ਤੇਹਾ ਕੋਈ ਪਾਏ ॥
O brothers! Behold the justice of the True Creator: one is rewarded for what one does.
AGGS, M 4, p. 308.

ਹਰਿ ਵੇਖੈ ਸੁਣੈ ਨਿਤ ਸਭੁ ਕਿਛੁ ਤਿਦੂ ਕਿਛੁ ਗੁਝਾ ਨ ਹੋਇਆ ॥
ਜੈਸਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਜੇਹਾ ਪੁਰਬਿ ਕਿਨੈ ਬੋਇਆ ॥
God (inner voice/conscience) sees and hears everything all the time; nothing is concealed from God. One reaps what one has learnt to plant from previous experience.
AGGS, M 4, p. 309.

Moreover, AGGS challenges the validity of the law of karma by asking who created the law of karma and how did the first being inherit it?

ਜਬ ਅਕਾਰੁ ਇਹੁ ਕਛੂ ਨ ਦ੍ਰਿਸਟੇਤਾ ॥
ਪਾਪ ਪੁੰਨ ਤਬ ਕਹ ਤੇ ਹੋਤਾ ॥
ਜਬ ਧਾਰੀ ਆਪਨ ਸੁੰਨ ਸਮਾਧਿ ॥
ਤਬ ਬੈਰ ਬਿਰੋਧ ਕਿਸ ਸੰਗ ਕਮਾਤਿ ॥
ਜਬ ਇਸ ਕਾ ਬਰਨੁ ਚਿਹਨੁ ਨ ਜਾਪਤ ॥
ਤਬ ਹਰਖ ਸੋਗ ਕਹੁ ਕਿਸਹਿ ਬਿਆਪਤ ॥
ਜਬ ਆਪਨ ਆਪ ਆਪਿ ਪਾਰਬ੍ਰਹਮ ॥
ਤਬ ਮੋਹ ਕਹਾ ਕਿਸੁ ਹੋਵਤ ਭਰਮ ॥
ਆਪਨ ਖੇਲੁ ਆਪਿ ਵਰਤੀਜਾ ॥
ਨਾਨਕ ਕਰਨੈਹਾਰੁ ਨ ਦੁਜਾ ॥
When there was no visible world then who was doing good or bad deeds? When God was in inactive/passive state (un-manifest) then who was directing enmity or hostility against whom? When God was un-manifest then who was happy and who was sorrowful? When God was alone Itself (un-manifest form] then who was attached to whom and who was suffering from illusions/doubts? It is God Who manifested Itself as the Cosmos and set in motion the game of creation and destruction (birth and death and pain and pleasure as part of life). Nanak, God alone is the doer, not anyone else.
AGGS, M 5, p. 290-91.

ਜਬ ਕਛੁ ਨ ਸੀਓ ਤਬ ਕਿਆ ਕਰਤਾ ਕਵਨ ਕਰਮ ਕਰਿ ਆਇਆ॥
ਅਪਨਾ ਖੇਲੁ ਆਪਿ ਕਰਿ ਦੇਖੈ ਠਾਕੁਰਿ ਰਚਨੁ ਰਚਾਇਆ॥

When there was no visible world (creation), then what deeds were done or who created karma initially? The reality is that it is God (*Hukam*/Cosmic Law), Who created the world. For God, creation is a game and It continues to play.
AGGS, M, 5, p. 748.

ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ ਤਤੁ ਕਹਾ ਤੇ ਕੀਨੁ ਰੇ॥
ਕਰਮ ਬਧ ਤੁਮ ਜੀਉ ਕਹਿਤ ਹੌ ਕਰਮਹਿ ਕਿਨਿ ਜੀਉ ਦੀਨ ਰੇ॥
You (Brahman) say that the body is made of five elements, but from where were the elements created? You say that the law of karma determines man's fate, but who created the law of karma?
AGGS, Kabir, p. 870.

ਮਾਇ ਨ ਹੋਤੀ ਬਾਪੁ ਨ ਹੋਤਾ ਕਰਮੁ ਨ ਹੋਤੀ ਕਾਇਆ ॥
ਹਮ ਨਹੀ ਹੋਤੇ ਤੁਮ ਨਹੀ ਹੋਤੇ ਕਵਨੁ ਕਹਾ ਤੇ ਆਇਆ॥
ਸਾਸਤੁ ਨ ਹੋਤਾ ਬੇਦ ਨਾ ਹੋਤਾ ਕਰਮੁ ਕਹਾ ਤੇ ਆਇਅ॥
When there was neither mother, nor father, nor body, nor deeds, or when neither I was there, nor you were there, then who knows what came from where? When there was no Veda or *Shastra*, there was no karma? Then how did the karma originate?
AGGS, Namdev, p. 973.

Furthermore, AGGS rejects the concept of past or future life when it lays utmost stress on the present life with a clear warning that this is the only opportunity to realize God:

ਸੁਣਿ ਮਨ ਮਿਤ੍ਰ ਪਿਆਰਿਆ ਮਿਲ ਵੇਲਾ ਹੈ ਇਹ॥
ਜਬ ਲਗੁ ਜੋਬਨਿ ਸਾਸੁ ਹੈ ਤਬ ਲਗ ਇਹ ਤਨ ਦਿਹ॥
O my mind, my dear friend listen, this is the only time for you to meet God. Moreover, this opportunity will last only as long as the body is healthy and full of vitality.
AGGS, M 1, p. 20.

Here Guru Nanak emphasizes that healthy mind is a must for the realization of God:

ਮਤੁ ਕੋ ਜਾਣੇ ਜਾਇ ਅਗੈ ਪਾਇਸੀ ॥
ਜੇਹੇ ਕਰਮ ਕਮਾਇ ਤੇਹਾ ਹੋਇਸੀ ॥
One must not think that the benefit of deeds done here will be rewarded in the next life. It is here in this

life that one reaps what one sows.
AGGS, M 1, pp. 729-730.

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਐ॥
Being born as a human is a blessing as this is your only chance to meet God.
AGGS, M, 5, p. 378.

ਆਗਾਹਾ ਕੂ ਝਾਖਿ ਪਿਛਾ ਫੇਰਿ ਨਾ ਮੁਹਡੜਾ॥
ਨਾਨਕ ਸਿਝਿ ਇਵੇਹਾ ਵਾਰ ਬਹੁੜਿ ਨਾ ਹੋਵੀ ਜਨਮੜਾ॥
Look ahead; don’t look backwards. O Nanak, this is your only chance to realize God, because you won’t be born again.
AGGS, M 5, p. 1096.

ਮਾਨਸ ਦੇਹ ਬਹੁਰਿ ਨਹ ਪਾਵਹਿ ਕਛੂ ਉਪਾਉ ਮੁਕਤਿ ਕਾ ਕਰੁ ਰੇ॥
ਨਾਨਕ ਕਹਤੁ ਗਾਇ ਕਰੁਨਾਮੈ ਭਵਸਾਗਰ ਕੈ ਪਾਰਿ ਉਤਰੁ ਰੇ॥
“You shall not obtain this human body again, so make some efforts to achieve liberation right now. Praising the Merciful One will take you across the ocean of worldly temptations,” says Nanak.
AGGS, M 9, p. 220.

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ॥
ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ॥
This is your chance to meet the Lord of the universe, meet Him. It took a very long time for the human body to evolve.
AGGS, M 5, p. 176.

ਕਬੀਰ ਮਾਨਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਹੋਇ ਨ ਬਾਰੈ ਬਾਰ॥
ਜਿਉ ਬਨ ਫਲ ਪਾਕੇ ਭੁਇ ਗਿਰਹਿ ਬਹੁਰਿ ਨ ਲਾਗਹਿ ਡਾਰ॥
Kabir, human birth is very difficult to attain as one does not take birth again and again like a ripened fruit once fallen on the ground does not get attached to the branch.
AGGS, Kabir, p. 1366.

ਇਹੀ ਤੇਰਾ ਅਉਸਰੁ ਇਹ ਤੇਰੀ ਬਾਰ॥
ਘਟ ਭੀਤਰਿ ਤੂ ਦੇਖੁ ਬਿਚਾਰਿ॥
This is your only opportunity, this is your only time to meet God, ponder and seek within.
AGGS, Kabir, p. 1159.

ਜੇ ਜਾਣਾ ਮਰਿ ਜਾਈਐ ਘੁਮਿ ਨ ਆਈਐ ॥
ਝੂਠੀ ਦੁਨੀਆ ਲਗਿ ਨ ਆਪਿ ਵਞਾਈਐ ॥
When we know that after death we are not going to come back then why waste our lives by clinging to the world of falsehood.

ਬੇਣੀ ਕਹੈ ਸੁਨਹੁ ਰੇ ਭਗਤਹੁ ਮਰਨ ਮੁਕਤਿ ਕਿਨਿ ਪਾਈ॥
Listen O devotees, warns Beni, "Who has ever obtained liberation after death?"
AGGS, Beni, p. 93.

These verses clearly emphasize that one's current life is the only chance to realize God. On the other hand according to the theory of karma and transmigration there could be many chances to meet God, theoretically unlimited chances.

References:

1. Jagjit Singh. *Sikh Revolution: A Perspective View*. New Delhi: Bahri Publications, 4th reprint, 1998, pp. 34, 38, 40, 54, 86.
2. *Bipran* literature: Brahmanical or Vedantic interpretation of Sikhism done intentionally or ignorantly.
3. Puran Singh. *Spirit of the Sikhs,* Part II, Volume Two. Patiala: Punjabi University, 2nd ed., 1993, p. 75.
4. Ibid., p. 271.
5. Jagjit Singh. *Sikh Revolution: A Perspective View*. Delhi: Bahri Publications, 4th reprint, 1998, p. 105.

2. Hell and Heaven

As pointed out earlier under "Karma and Reincarnation," hell and heaven, ritualistic acts of piety (*karam dharm*, ਕਰਮ ਧਰਮ) and ritualistic vices and virtues (*paap pun*, ਪਾਪ ਪੁੰਨ) are man-made. AGGS rejects Hindu and Semitic concepts of heaven (*Surg, Baikunth, Bahisht*) and hell (*Nark, Dozkh*). However, such words are used as metaphors for the mental states of happiness and suffering, good and bad situations and moral and immoral life, respectively:

ਗੁਰ ਕੀ ਸਾਖੀ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਪੀਵਤ ਹੀ ਪਰਵਾਣੁ ਭਇਆ॥
ਦਰ ਦਰਸਨ ਕਾ ਪ੍ਰੀਤਮੁ ਹੋਵੈ ਮੁਕਤਿ ਬੈਕੁੰਠੈ ਕਰੈ ਕਿਆ॥
Vision (realization) of God is the nectar of Truth,

whosoever drinks it, becomes one with God. Why should one who is in love with the vision of God bother about paradise or salvation?
AGGS, M 1, p. 360.

ਅਮਲੁ ਕਰਿ ਧਰਤੀ ਬੀਜੁ ਸਬਦੋ ਕਰਿ ਸਚਿ ਕੀ ਆਬ ਨਿਤ ਦੇਹਿ ਪਾਣੀ॥
ਹੋਇ ਕਿਰਸਾਣੁ ਈਮਾਨੁ ਜੰਮਾਇ ਲੈ ਭਿਸਤੁ ਦੋਜਕੁ ਮੂੜੇ ਏਵ ਜਾਣੀ॥
Make your daily action the soil, plant the seed of *Sabad* (Truth) and irrigate daily with the water of truthful living. Become such a farmer then your faith will sprout. O ignorant one, this way you would understand the meaning of hell and heaven.
AGGS, M 1, p. 24.

ਪਾਪੁ ਪੁੰਨੁ ਤਹ ਭਈ ਕਹਾਵਤ ॥
ਕੋਊ ਨਰਕ ਕੋਊ ਸੁਰਗ ਬੰਛਾਵਤ ॥
The words *paap* (sin) and *pun* (virtue) have become a common saying according to which some deserve *narak* (hell) and others long for *surg* (heaven).
AGGS, M 5, p. 292.

ਜੋ ਜਨ ਪਰਮਿਤਿ ਪਰਮਨੁ ਜਾਨਾ ॥
ਬਾਤਨ ਹੀ ਬੈਕੁੰਠ ਸਮਾਨਾ ॥
ਨਾ ਜਾਨਾ ਬੈਕੁੰਠੁ ਕਹਾ ਹੈ ॥
ਜਾਨੁ ਜਾਨੁ ਸਭਿ ਕਹਹਿ ਤਹਾ ਹੀ ॥
...
ਜਬ ਲਗੁ ਮਨਿ ਬੈਕੁੰਠ ਕੀ ਆਸ॥
ਤਬ ਲਗੁ ਹੋਇ ਨਹੀਂ ਚਰਨ ਨਿਵਾਸੁ॥
ਕਹੁ ਕਬੀਰ ਇਹ ਕਹੀਐ ਕਾਹਿ ॥
ਸਾਧ ਸੰਗਤਿ ਬੈਕੁੰਠੈ ਆਹਿ ॥
Those, who simply say that they know the Infinite and Ineffable One, think that by mere talk they would go to heaven. I do not know where heaven is, but all keep saying that they want to go there. As long as one longs for heaven, there is no contemplation on God. O Kabir whom should I tell that the company of saints/ enlightened beings is heaven.
AGGS, Kabir, p. 325.

ਜਿਥੈ ਰਖਹਿ ਬੈਕੁੰਠੁ ਤਿਥਾਈ ਤੂੰ ਸਭਨਾ ਕੇ ਪ੍ਰਤਿਪਾਲਾ ਜੀਉ॥
Wherever the Protector of all keeps me, there is heaven.
AGGS, M 5, p. 106.

ਤਹਾ ਬੈਕੁੰਠੁ ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ਤੂੰ ਆਪੇ ਸਰਧਾ ਲਾਇਹਿ॥
Wherever people sing Your (God) praises is heaven. It is You Who kindles devotion in the seeker.
AGGS, M 5, p. 749.

ਕਉਤਕ ਕੋਡ ਤਮਾਸਿਆ ਚਿਤਿ ਨ ਆਵਸੁ ਨਾਉ॥
ਨਾਨਕ ਕੋੜੀ ਨਰਕ ਬਰਾਬਰੇ ਉਜੜੁ ਸੋਈ ਥਾਉ॥
O Nanak, that place is desolate like dreadful dark hell where people are engrossed in worldly pleasures and forget the Almighty.
AGGS, M 5, p. 707.

ਪੂਰਨ ਬ੍ਰਹਮ ਰਵਿਆ ਮਨ ਤਨ ਮਹਿ ਆਨ ਨ ਦ੍ਰਿਸਟੀ ਆਵੈ॥
ਨਰਕ ਰੋਗ ਨਹੀ ਹੋਵਤ ਜਨ ਸੰਗਿ ਨਾਨਕ ਜਿਸੁ ਲੜਿ ਲਾਵੈ॥
When one is completely focused on God in thought and action then one does not see any thing other than God (God is in all). O Nanak, one who is in love with God is not affected by the malady of *Nurk* (evil of worldly temptations).
AGGS, M 5, p. 531.

ਮੇਰੀ ਮੇਰੀ ਧਾਰਿ ਬੰਧਨਿ ਬੰਧਿਆ॥
ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰ ਮਾਇਆ ਧੰਧਿਆ॥
Due to excessive greed to possess more and more one is shackled by worldly temptations. It is the corrupting influence of the worldly temptations, which causes one pain (*Nurk*) or pleasure (*Surg*).
AGGS, M 5, p. 761.

ਪ੍ਰੇਤ ਪਿੰਜਰ ਮਹਿ ਦੂਖ ਘਨੇਰੇ ॥
ਨਰਕਿ ਪਚਹਿ ਅਗਿਆਨ ਅੰਧੇਰੇ॥
A spiritually dead (devoid of truth) person suffers much and dwells in the darkness of ignorance and falsehood (*Nurk*).
AGGS, M 1, p. 1029.

ਕਵਨੁ ਨਰਕੁ ਕਿਆ ਸੁਰਗੁ ਬਿਚਾਰਾ ਸੰਤਨ ਦੋਊ ਰਾਦੇ॥
ਹਮ ਕਾਹੂ ਕੀ ਕਾਣਿ ਨ ਕਢਤੇ ਅਪਨੇ ਗੁਰ ਪਰਸਾਦੇ॥
What is hell and what is that silly heaven! The saints/enlightened beings reject both. I am not dependent on anybody due to the kindness of my Enlightener.
AGGS, Kabir, p. 969.

Thus it is abundaly clear that Nanakian philosophy (Gurmat) rejects concept of hell and heaven.

Universal Equality & Human Values

1. Moral and Social Responsibility

Guru Nanak found the political, religious and social environment of his time to be very oppressive and suffocating. The Muslim rulers were cruel and bigoted. The greedy and devious Hindu and Muslim clergies were exploiting the ignorant masses. The tyranny of the caste system had reduced the working classes of Hindus (Sudras and Untouchables) to the level of dumb driven cattle. What Guru Nanak saw, he denounced it in no uncertain terms. He called the overall environment as murderous, devoid of morality. He called the rulers as ferocious lions and their subordinates as wild dogs, who were oppressing and sucking the blood of the populace. He exposed the hypocrisy of Muslim rulers and their subordinates, the Hindu Khatris, who pretended to be pious. The Khatris enforced the cruel and unjust laws of the Muslim rulers on the public. Nanak made it clear of what he thought of the religious leaders of his time: Qazi, who is supposed to be an honest judge, accepts bribes. The deceitful and cruel Brahmin priest is

like a man who first commits a murder and then goes off to bathe ceremoniously to wash his sin. The ascetic yogi, who looks down upon a householder, is involved in abstract and hollow philosophy and is spiritually blind. Nanak denounced such life negating ideologies and practices of ascetic orders and advocated householder life as the only proper way to realize God/Truth. It is the householder who sustains the society whereas an ascetic is a parasite.

In the male dominated patriarchal society of India, woman was at the lowest totem pole of social order. She was relegated to the status of a worn-out shoe of man's foot. Guru Nanak was so moved by her pathetic and miserable condition that grief poured out of his heart as he rendered a beautiful song glorifying her.

Guru Nanak wanted people to make the most of their potential (Divine benevolence) to make positive contributions to the society and he held the elite to be responsible for ameliorating the problems of the society. He criticized the Hindu elite/caste hierarchy for its failure to defend the interests of the masses and to provide leadership for solving their problems. He admonished Babur [first Mughal King], for the atrocities his army committed on the civilian population: "A ruler, who responds to the collective will of all his subjects, deserves to sit on the throne." Khatris (warrior caste), who were supposed to defend the country and the weak, instead, were giving a helping hand to the oppressive Muslim rulers by working for them. Nanak reprimanded the Khatris, "You tax the Brahmin and the cow whom you worship. You do it to please your master whom you call *malesh* (polluted/unclean one) in private. You have adopted the language and manners of your masters because your livelihood depends upon them. Have you no shame? Give up this hypocrisy, imbibe Truth." Yogis who were educated had taken to the hills and were preaching others to become ascetics, and wasting their time and energy in abstract and hollow philosophy. Brahmins who were supposed to educate and provide moral guidance to the people were instead busy exploiting them through trickery, witchcraft, astrology and superstition. Nanak denounced the yogis and Brahmins: "O yogi, when you claim that you have achieved perfect tranquility and you are free from the worries and troubles of a householder, don't you feel ashamed when you go begging for alms from house to house? O Brahmin, you take money from a criminal and claim that his sins have been

washed. Don’t you think that you are going to be an accessory to the crime in court of Truth?”

2. Ethics

As said earlier, Guru Nanak rejected life-negating traditions like asceticism, celibacy and inequality. He expressed his life-affirming thoughts using virtues in narration expressed as similes and metaphors. His successors elaborated and emphasized the same message in their own compositions. The purpose of life is to become a *gurmukh* (God-centered being/moral enlightened-being who focuses on Truth), not to grab worldly power at the expense of others, or seek comfort in any mythical heaven or salvation. Salvation according to Guru Nanak means “emancipation” from the corrupting influence o the world, poverty, ignorance, falsehood, and political, religious and economic subjugation and exploitation. And ethical life or conduct means enlightenment and creative activism that makes our society and environment better. A truly enlightened or spiritual being is the one who dedicates his/her life to the service of humanity:

> ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥
> ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ॥
> God honors those who serve others in the world.
> AGGS, M 1, p. 26.

> ਆਪਿ ਮੁਕਤੁ ਮੁਕਤੁ ਕਰੈ ਸੰਸਾਰੁ॥
> ਨਾਨਕ ਤਿਸੁ ਜਨ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ॥
> Nanak, always bow in reverence to the “liberated one,” who liberates others.
> AGGS, M 5, p. 295.

Trilochan Singh [1] has listed the following cardinal virtues that are emphasized throughout the pages of AGGS:

1. *Sat*, *santoakh*, *vichaar*: truth, contentment, reflection.
2. *Daya, dharam, daan*: compassion, righteousness, charity.
3. *Sidak, sabar, sanjam*: faith, tolerance, restraint.
4. *Khima, garibi, seva*: forgiveness, humility, service.
5. *Prem, gyan, krit*: love, knowledge and work.

Basically, all the ethical virtues mentioned above are rooted in knowledge, truthful living, compassion, humility, forgiveness and love.

a. Knowledge:

Guru Nanak says that God is Knowledge and Cosmos (manifest form of God) is the place to obtain the knowledge through *bibek budh* (discerning intellect):

ਗਿਆਨ ਅੰਜਨੁ ਗੁਰ ਸਬਦਿ ਪਛਾਨਿਆ ॥
Knowledge is *anjan* (Antimony powder that is supposed to sharpen one's vision) that made me see (understand) Guru's teachings.
AGGS, M 1, p. 221.

ਗਿਆਨੁ ਖੜਗੁ ਲੈ ਮਨ ਸਿਉ ਲੂਝੈ ਮਨਸਾ ਮਨਹਿ ਸਮਾਈ ਹੇ ॥
The sword of knowledge destroys bad thoughts and desires embedded in the mind.
AGGS, M 1, p. 1022.

b. Truthful Living:

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥
Truth is higher than everything, but higher still is truthful living.
AGGS, M 1, p. 62.

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ॥
ਨਾਨਾਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥
One who works hard to make an honest living and practices charity finds the righteous path.
AGGS, M 1, p. 1245.

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੂਅਰੁ ਉਸੁ ਗਾਇ ॥
ਗੁਰ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥
ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ ॥
ਮਾਰਣ ਪਾਹਿ ਹਰਾਮ ਮਹਿ ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ ॥
ਨਾਨਕੁ ਗਲੀ ਕੂੜੀਈ ਕੂੜੋ ਪਲੈ ਪਾਇ ॥
To violate or usurp someone's right or taking away something that rightfully belongs to others is like eating pork for a Muslim and beef for a Hindu. The *guru pir* (spiritual guide) would standby only if the follower does not make unlawful living. Mere talk does not lead to paradise; salvation lies in right conduct. If you add spice to unlawfully earned food, it does not become *Halal* (lawful). Nanak, falsehood begets only falsehood.

AGGS, M 1, p. 141.

c. Compassion:

Compassion is the root of human values. Without compassion one can't be civilized. Guru Nanak says metaphorically that *Hukam* (Cosmic Law) is the son of compassion that sustains the Cosmos:

ਧੌਲ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ॥
ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ॥
Mythical righteous bull (*Hukam*) is the son of compassion that keeps peace and harmony in the world.
AGGS, Jap 16, p. 3.

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ॥
ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ॥
Make compassion the cotton, contentment the thread, continence the knot and truth the twist. O pundit (priest), a thread of this type awakens the inner-self (conscience). If you have such a *janaeu* (thread), then go ahead and put it on me?
AGGS, M 1, p. 471.

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ ॥
ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ ॥
Truthful is the one who follows the Truth and shows compassion for all living beings and practices charity.
AGGS, M 1, p. 468.

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ॥
ਨਾਨਕੁ ਤਿਨ ਕੇ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ॥
ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਿਰ ਤੇਰੀ ਬਖਸੀਸ॥
Nanak will stand by the lowest of the lowest, not with the elite. Societies that take care of the downtrodden have the blessing of God.
AGGS, M 1, p. 15.

d. Love:

Without love, human being is like a well with stagnant brackish water, but love changes it into an invigorating mountain spring. Without love body is like an empty shell

that crumbles into dust, but love transforms it into a radiant diamond:

ਅੰਦਰੁ ਖਾਲੀ ਪ੍ਰੇਮ ਬਿਨੁ ਢਹਿ ਢੇਰੀ ਤਨੁ ਛਾਰੁ ॥
Human body that is empty of love crumbles into a heap of ashes (is wasted away).
AGGS, M 1, p. 62.

ਜਿਨੀ ਨ ਪਾਇਉ ਪ੍ਰੇਮ ਰਸੁ ਕੰਤ ਨ ਪਾਇਉ ਸਾਉ ॥
ਸੁੰਞੇ ਘਰ ਕਾ ਪਾਹੁਣਾ ਜਿਉ ਆਇਆ ਤਿਉ ਜਾਉ ॥
One, who has not known the love or the embrace of the Beloved, is like a guest visiting an empty house, who departs disappointed for coming.
AGGS, M 1, p. 790.

ਨਾਨਕ ਜਿਸੁ ਪਿੰਜਰ ਮਹਿ ਬਿਰਹਾ ਨਹੀ ਸੋ ਪਿੰਜਰ ਲੈ ਜਾਰਿ ॥
O Nanak, a body that is empty of love and longing is lifeless, burn it!
AGGS, M 2, p. 89.

e. Humility and Forgiveness:

Humility is the mother of forgiveness. Humility is the source of moral courage and strength. Only a humble person can forgive and show fortitude and moral courage:

ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ ॥
ਖੰਨਾ ਸਗਲ ਰੇਨੁ ਛਾਰੀ ॥
ਇਸੁ ਆਗੈ ਕੋ ਨ ਟਿਕੈ ਵੇਕਾਰੀ ॥
Humility is my mace and to be the dust under the feet of all (to be utterly humble) is my double edged sword. No evil-doer (evil thought) can withstand this weapon.
AGGS, M 5, p. 628.

ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥
O Nanak, sweetness (politeness) and humility are the essence of virtues and goodness.
AGGS, M 1, p. 470.

ਖਿਮਾ ਧੀਰਜੁ ਕਰਿ ਗਊ ਲਵੇਰੀ ਸਹਜੇ ਬਛਰਾ ਖੀਰੁ ਪੀਐ ॥
Make forgiveness and fortitude your milch cow and modesty the calf that drinks the milk.
AGGS, M 1, p. 1329.

ਖਿਮਾ ਗਹੀ ਬ੍ਰਤੁ ਸੀਲ ਸੰਤੋਖੰ ॥
To practice forgiveness is the true fast as it leads to good conduct and contentment.
AGGS, M 1, p. 223.

ਖਿਮਾ ਗਹੀ ਸਚੁ ਸੰਚਓ ਖਾਇਓ ਅੰਮ੍ਰਿਤਿ ਨਾਮ ॥
Practice forgiveness and gather truth, and make contemplation on God/Truth as your sustenance.
AGGS, M 5, p. 261.

In the concluding stanza (Mundavani) of AGGS on the last page (1429), Guru Arjan emphasizes three essentials that are of utmost importance in understanding of the Nanakian philosophy (God/Truth):

ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕਰੁ ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ ॥
ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ ॥
ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿਧਾਰੋ ॥
ਤਮ ਸੰਸਾਰ ਚਰਨ ਲਗਿ ਤਰੀਐ ਸਭੁ ਨਾਨਕੁ ਬ੍ਰਹਮ ਪਸਾਰੋ ॥
Upon the salver of mind/heart are placed three dishes: truth, contentment/fortitude and contemplation smothered with the ambrosial nectar of *Naam* (Truth) which is the sustenance of all. Whosoever partakes and relishes this food would be protected from the corrupting influences of the world. Always keep it in your mind that this food can't be forsaken. O Nanak, cross the ocean of worldly temptations by contemplating on God who pervades the Cosmos.
AGGS, M 5, p. 1429.

Reference:

1. Singh, Trilochan. "Guru Nanak's Religion: A Comparative Study of Religions in Guru Nanak: His Life, Time & Teachings" (Gurmukh Nihal Singh, Ed.) (1969). New Delhi: Guru Nanak Foundation, pp. 95-101.

3. Exaltation of Woman

Superimposition of Muslim patriarchal culture over Hindu patriarchal culture pushed the Indian women to the lowest levels of social order. It was the pathetic condition of women and downtrodden (Sudras and Untouchables) to which

Guru Nanak responded by pouring out his concern and sympathy and openly declaring his solidarity with them. It was woman who was *“neechee hoo at neech”* (lowest of the lowest) in the society:

> ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ॥
> ਨਾਨਕੁ ਤਿਨ ਕੇ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ॥
> ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਿਰ ਤੇਰੀ ਬਖਸੀਸ॥
> Nanak will stand by the lowest of lowest, not with the elite. Societies that take care of the downtrodden have the blessing of God.
> AGGS, M 1, p. 15.

> ਰੰਨਾ ਹੋਈਆ ਬੋਧੀਆ ਪੁਰਸ ਹੋਏ ਸਈਆਦ॥
> ਸੀਲੁ ਸੰਜਮੁ ਸੁਚ ਭੰਨੀ ਖਾਣਾ ਖਾਜੁ ਅਹਾਜੁ॥
> ਸਰਮੁ ਗਇਆ ਘਰ ਆਪਣੈ ਪਤਿ ਉਠਿ ਚਲੀ ਨਾਲਿ॥
> ਨਾਨਕ ਸਚਾ ਏਕੁ ਹੈ ਅਉਰੁ ਨ ਸਚਾ ਭਾਲਿ॥
> Women have lost their vitality and become submissive and men have become brutal and oppressive. Politeness, soberness (self-control) and sincerity have vanished and dishonest living has become the way of life of the elite. The sense of shame and honor has disappeared from the society. O Nanak, there is only one “True One,” do not look for another.
> AGGS, M 1, p. 1243.

He questioned and condemned religious beliefs and social customs that discriminate against women and held the custodians of society responsible for the degradation of women:

> ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ॥
> ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥
> ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥
> ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤ ਜੰਮਹਿ ਰਾਜਾਨ॥
> ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਊਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥
> ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ ॥
> ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤੀ ਚਾਰਿ ॥
> ਨਾਨਕ ਤੇ ਮੁਖ ਊਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥
> It is woman who gives birth to a child. It is she who conceives and nourishes the fetus inside her womb. It is woman whom man betroths and marries. It is woman whose company he seeks. It is she who nurtures and sustains the human race. When wife dies, man seeks

another one. It is she through whom relations are established. How could she who gives birth to kings/great men be considered inferior? It is she who gives birth to another woman. No one could be born without woman. O Nanak, only the “True One” is independent of woman. Whosoever, whether man or woman sings the glory of God is blessed with joy and beauty. Nanak, such faces will be radiant in the court of the True One.
AGGS, M 1, p. 473.

This hymn is a rebuke to the patriarchal culture, as it is addressed to men, especially rulers/leaders who were the guardians of socio-religious order. Further, he declares that woman is the hub of humanity, the lifeline of humanity. It is woman who conceives, it is woman who nurtures humanity from birth to death. Moreover, he puts woman at the apex of “human evolution” by declaring that only God is independent of woman. To sink deeper Guru Nanak’s message in a suffocating and corrosive patriarchal society, Guru Amar Das [3rd Nanak] declared female and male equality in a very forceful way:

ਇਸੁ ਜਗ ਮਹਿ ਪੁਰਖੁ ਏਕ ਹੈ ਹੋਰ ਸਗਲੀ ਨਾਰਿ ਸਬਾਈ॥
ਸਭਿ ਘਟ ਭੋਗਵੈ ਅਲਿਪਤੁ ਰਹੈ ਅਲਖੁ ਨ ਲਖਣਾ ਜਾਈ ॥
In this world there is one “Husband,” all other beings are His brides. He enjoys being in all hearts and yet He remains detached. He is invisible and indescribable.
AGGS, M 3, p. 591.

Further the Guru denounced the inhuman practice of *Sati* (burning of a living woman on her husband's funeral pyre), ill treatment of women and female infanticide:

ਸਤੀਆ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜੋ ਮੜਿਆ ਲਗਿ ਜਲੰਨ੍ਹਿ॥
ਨਾਨਕ ਸਤੀਆ ਜਾਣੀਅਨਿ ਜਿ ਬਿਰਹੇ ਚੋਟ ਮਰੰਨ੍ਹਿ॥
A *sati* is not the one who burns herself on the funeral pyres of her husband. O Nanak, she alone is *sati* for whom the agony due to separation from her husband is like death.
AGGS, M 3, p. 787.

ਭੀ ਸੋ ਸਤੀਆ ਜਾਣੀਅਨਿ ਸੀਲ ਸੰਤੋਖ ਰਹੰਨ੍ਹਿ ॥
ਸੇਵਨਿ ਸਾਈ ਆਪਣਾ ਨਿਤ ਉਠਿ ਸੰਮ੍ਹਾਲੰਨ੍ਹਿ ॥
She is also a *sati* who abides in modesty and

contentment, and loves her husband and gets up daily to take care of the family.
AGGS, M 3, p. 787.

ਕੰਤਾ ਨਾਲਿ ਮਹੇਲੀਆ ਸੇਤੀ ਅਗਿ ਜਲਾਹਿ ॥
ਜੇ ਹਾਣਹਿ ਪਿਰੁ ਆਪਣਾ ਤਾ ਤਨਿ ਦੁਖ ਸਹਾਹਿ ॥
ਨਾਨਕ ਕੰਤ ਨ ਜਾਨਣੀ ਸੇ ਕਿਉ ਅਗਿ ਜਲਾਹਿ ॥
ਭਾਵੈ ਜੀਵਉ ਕੈ ਮਰਉ ਦੂਰਹੁ ਹੀ ਭਜਿ ਜਾਹਿ ॥
Wives struggle and face hardships in life along with their husbands. They endure physical pain because they love their husbands. O Nanak, if the husband does not care for his wife and is unconcerned whether she is happy or miserable then why should she suffers for him?
AGGS, M 3, p. 787.

ਬ੍ਰਹਮਣ ਕੈਲੀ ਘਾਤੁ ਕੰਞਕਾ ਅਣਚਾਰੀ ਕਾ ਧਾਨੁ ॥
ਫਿਟਕ ਫਿਟਕਾ ਕੋੜ ਬਦੀਆ ਸਦਾ ਸਦਾ ਅਭਮਾਨੁ ॥
Brahman worships the cow but approves the killing of innocent young girls and accepts food/donations from evil doers. Shame on such a Brahman! He is afflicted with the leprosy of vices, and yet he is filled with the egotistical pride of caste superiority forever and ever.
AGGS, M 3, p. 1413.

Furthermore, it is remarkable that in the sacred hymns of the AGGS there are roughly 100 verses starting with the word “mother” whereas the hymns starting with the word “father” number about twenty. This is quite amazing considering the patriarchal culture milieu of Guru’s time when the mention of women was absent in public discourses and she was looked down upon as an impediment in the path of spiritual growth of man.

Besides, God is gender neutral, both man and woman and Its creative aspect is portrayed as that of a mother:

ਆਪੇ ਪੁਰਖੁ ਆਪੇ ਹੀ ਨਾਰੀ॥
God is both man and woman.
AGGS, M 1, p. 1020.

ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰ ਹੈ ਮੇਰਾ ਮਾਤਾ ॥
ਤੂੰ ਮੇਰਾ ਬੰਧਪੁ ਤੂੰ ਮੇਰਾ ਭ੍ਰਾਤਾ ॥
You (God) are my father, You are my mother, You are my relative and You are my sibling.

AGGS, M 5, p. 103.

ਆਪੁਨੇ ਜੀਅ ਜੰਤ ਪ੍ਰਤਿਪਾਰੇ॥
ਜਿਉ ਬਾਰਿਕ ਮਾਤਾ ਸੰਮਾਰੇ॥
God takes care of all Its creatures, the way mother nurtures her children.
AGGS, M 5, p. 105.

Furthermore, the Gurus condemned polygamy and approved only of monogamy:

ਕਾਮੁ ਕ੍ਰੋਧ ਪਰਹਰ ਪਰ ਨਿੰਦਾ ॥
ਲਬੁ ਲੋਭੁ ਤਜਿ ਹੋਹੁ ਨਿਚਿੰਦਾ ॥
Control your lust and anger, and renounce slandering others. Giving up greed and possessiveness brings peace of mind.
AGGS, M 1, p. 1041.

ਕਾਮਵੰਤ ਕਾਮੀ ਬਹੁ ਨਾਰੀ ਪਰ ਗ੍ਰਿਹ ਜੋਹ ਨ ਚੂਕੈ॥
The lustful and lecherous desires many women and never stops peeking into others' homes.
AGGS, M 5, p. 672.

ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਸਿਉ ਰਚਿਓ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ॥
The *manmukh* (self-centered man) wastes away his life devouring others' wealth and in sexual pleasure with others' women.
AGGS, M 9, p. 632.

ਬਨਿਤਾ ਛੋਡਿ ਬਦ ਨਦਿਰ ਪਰ ਨਾਰੀ।
ਵੇਸਿ ਨ ਪਾਈਐ ਮਹਾ ਦੁਖਿਆਰੀ।
A mere religious garb won't bring salvation to the one (yogi) who leaves his wife and then covets another's. Such a person faces much suffering.
AGGS, M 5, p. 1348.

ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਪਰ ਨਿੰਦਾ ਇਨ ਸਿਉ ਪ੍ਰੀਤ ਨਿਵਾਰਿ॥
Renounce slandering others and coveting other's wife and wealth.
AGGS, M 5, p. 379.

In addition to the caste system, it is the overemphasis on ascetic and celibate life in Indian religious traditions that "sanctifies" the denigration and dehumanization of women. She is looked upon as an impediment in the spiritual

growth of man. On the other hand, Nanakian philosophy (*Gurmat*) categorically rejects life negating doctrines. It advocates and emphasizes householder life as the right way to realize God and to contribute to society. The Gurus elevated marriage from temporal level to spiritual union of the couple. Fidelity between the couple is the core of marriage according to *Gurmat:*

> ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨ੍ਹੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥
> One could attain liberation while enjoying life (laughing, playing, eating good food and wearing good clothes).
> AGGS, M 5, p. 522.

> ਧਨ ਪਿਰੁ ਏਹਿ ਨ ਆਖੀਅਨਿ ਬਹਿਨ ਇਕਠੇ ਹੋਇ॥
> ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਧਨ ਪਿਰੁ ਕਹੀਆਂ ਸੋਇ॥
> Mere performance of worldly duties does not make a couple wife and husband, rather it is the spiritual union between the two, which makes them wife and husband.
> AGGS, M 3, p. 788.

Furthermore, it is to be noted that when referring to marriage in the AGGS, the Gurus used the word “wife” not “wives” like ਧਨ (*dhan*), ਦਾਰਾ (*daara*), ਬਨਿਤਾ (*banita*), ਕਲਤ੍ਰ (*klatr*), ਸੁਹਾਗਾਣ (*suhagan*), ਸੁਲਖਣੀ (*sulakhani*), ਨਾਰੀ (*nari*), ਕਾਮਣਿ (*kaman*), ਮੁੰਧ (*mund*); all these words are singular. For a Sikh, monogamous lifestyle is not only a social requirement but also a spiritual one.

Bhai Gurdas, who was Guru Amar Das’ nephew and an amanuensis for Adi Granth, confirms about Sikh being a monogamous while describing the attributes of a Sikh:

> ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ॥
> A Sikh/*gurmukh* practices monogamy and remains faithful to his wife and respects other women as daughter and sister.
> Bhai Gurdas*, Varan Bhai Gurdas*, 6, p. 53.

> ਦੇਖਿ ਪਰਾਈਆਂ ਚੰਗੀਆਂ ਮਾਵਾਂ ਭੈਣਾਂ ਧੀਆਂ ਜਾਣੈ॥
> A Sikh/*gurmukh* considers other women as noble and respects them as his mother, sister and daughter.
> Bhai Gurdas, *Varan Bahi Gurdas*, 29, p. 233.

a. Role of Women in the Sikh Revolution

Discrimination against women in employment, their sexual exploitation, their battering, their rapes and murders are reported in the news on a daily basis in the United States of America where I have lived since 1963. In our male dominated world of hegemonic patriarchal culture, there is widespread discrimination, persecution and exploitation of women not to exclude the religious communities including the Sikhs, who are beset with the pathology inherited from Hindu patriarchal culture super-imposed by Muslim patriarchal culture. A vast majority of Sikhs of today are descendents of so-called “Sultani-Hindus,”--Hindus who were moving away from their temples to the mosque, whose allegiance and devotion was shifting away from gods and goddesses to *pir*s and *fakirs* (Muslim holy men*)*,during the 18th and 19th centuries [1]. The Sikh revolution/movement developed in a very corrosive patriarchal culture environment adversly impacted by the oppression of Muslim rulers coupled with equally oppressive and dehumanizing caste system. So it is not difficult to imagine what would have been the reaction of Indian society towards “open involvement of women in the Sikh movement.” Further due to the notion of “woman as the family honor” and the heightened concern for their safety, women were confined to the sactuary their homes. Furthermore, in the 500 years of Sikh history, there is less than 100 years of Sikh rule when the Sikhs did not face religious persecution. Even in India after 1947 the Hindu Government led by Jawaharlal Nehru declared Sikhs as Hindus under clause 25 of the Indian Constitution and imposed Hindu Code on them.

When we examine Sikh history dispassionately we find that Sikh women palyed a major role in the Sikh revolution which has gone unnoticed by Sikhs themselves and historian as well. For example, other than their teachings (*Gurmat*) there is scant personal reference to the Sikh Gurus and their activities in AGGS. However, there is a laudatory mention of Guru Angad’s wife, *Mata* (mother) Khivi for her excellent management of Langar (community kitchen) and dedicated service to the Sangat (Sikh congregation):

> ਬਲਵੰਡ ਖੀਵੀ ਨੇਕ ਜਨ ਜਿਸੁ ਬਹੁਤੀ ਛਾਉ ਪੜ੍ਹਾਲੀ ॥
> ਲੰਗਰਿ ਦਉਲਤਿ ਵੰਡੀਐ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਖੀਰਿ ਘਿਆਲੀ ॥
>
> …
> ਪਏ ਕਬੂਲੁ ਖਸੰਮ ਨਾਲਿ ਜਾਂ ਘਾਲ ਮਰਦੀ ਘਾਲੀ ॥

ਮਾਤਾ ਖੀਵੀ ਸਹੁ ਸੋਇ ਜਿਨਿ ਗੋਇ ਉਠਾਲੀ ॥

Balvand, Khivi was an exalted lady. Like a dense shady tree, she was the source of tremendous comfort to the congregation. She served nutricious food in the Langar -- pudding made with butter that tasted like nectar. Like her husband (Guru Angad), who was chosen by Guru Nanak as his successor, she too worked very hard with great dedication. *Mata* (mother) Khivi and her husband took upon their shoulders the enormous responsibility of Guru Nanak’s mission.

AGGS, Balvand and Satta, p. 967.

Not withstanding the absence of their names in Sikh history, it is amply clear that Gurus' mothers, wives, sisters and daughters were active participants in the Sikh movement. For example, Guru Hargobind and Guru Gobind Singh were very young when they assumed Gurushipp after the execution of their respective fathers by the Muslim rulers and Guru Har Krishan was a mere child of five when he took over as Guru after the death of his father. What was the major influence on these Gurus at that very critical period in Sikh history when the Sikh movement was under attack not only from the Muslin rulers, but more so from other dangerous foes, the schismatic groups and the proponents of caste ideology? The answer, of course, is the influence of their mothers: Mata Ganga, Mata Gujri and Mata Krishan Kaur, respectively. Further, it was Mata Sundri (Jito), wife of Guru Gobind Singh, who guided the Panth (Sikh community) through a very difficult period of external repression and internal divisions after her husband's death. She was the leader of the Panth for about forty years (1708-1747 C.E.), longer than any of the nine Gurus subsequent to Guru Nanak [2]. Guru Amar Das' daughter, Bibi Bhani, according to Sikh tradition, was the one who selected herself her groom, Bhai Jetha (Guru Ram Das). She was very active in the affairs of the community during her father and her husband's Gurushipp. Women headed some of the twenty-two manjis (dioceses) set up by Guru Amar Das. And what about those Sikh mothers, wives and sisters who sent their sons, husband and brothers to join the Khalsa forces when it meant sure death to become a Khalsa [3]? And many who suffered innumerable hardships, and torture in jails and saw their own little ones being cut into pieces before their very own eyes by the enemy who wanted to frighten them to relinquish their faith and convert to Islam! The Sikhs remember those brave women of unsurpassed fortitude, collectively in the daily prayer:

> "ਤੇ ਮਾਈਆਂ ਨੇ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਟੁਕੜੇ ਟੁਕੜੇ ਕਰਵਾ ਝੋਲੀਆਂ ਵਿਚ ਪਵਾਇਆ, ਸਿਦਕ ਨਹੀਂ ਹਾਰਿਆ"
>
> And those women who remained steadfast in upholding their faith, while their children were cut into small pieces before their eyes and put into their laps
> Ardas (Sikh congregational prayer)

There were many women who fought side by side with men, against the Mughal armies and foreign invaders. Hundreds of women fighters were killed during the small and big

Ghaloogharas (holocausts) in 1746 C.E. and 1762 C.E., respectively. It is true that not much is known about them like most of the men who laid down their lives fighting against the forces of tyranny: Mughal rule, foreign invaders and the proponents of caste ideology. Mai Bhago was not the “only one”; many other Sikh women joined the Khalsa ranks:

> In the period of guerrilla warfare, Sikh women were imprisoned and subjected to hard labour, but they did not forsake their faith. Sada Kaur the wife of Gurbakhash Singh ruled the area, which was under the control of Kannahya Misal. She led her armies in battle and Ranjit Singh owed his success, in his initial struggle for supremacy against the rival Misals, in no small measure to her political acumen and military help. Ahmed Shah Batalvi has given more instances where women took a leading part in political and military activities of the Misals. Rani Rajinder Kaur was one of the most remarkable women of age. She possessed all the virtues which men pretend their own—courage, perseverance and sagacity. Sahib Kaur was made the Chief Minister of Patiala in 1793. She refused to leave the battle when pressed by the Marathas near Ambala and with a drawn sword rallied troops to repulse the enemy. Similarly, Aus Kaur was placed at the head of the administration of Patiala and she conducted the affairs of that state with conspicuous success. George Thomas writes in his memoirs ‘Instances indeed have not infrequently occurred in which they (Sikh women) had actually taken up arms to defend their habitation, from the desultory attacks of the enemy, and throughout the contest behaved themselves with an intrepidity of spirit, highly praiseworthy [4].

Reverend C.F. Andrews (1871-1940) was shocked by the atrocities committed on peaceful Sikh protesters by the British administrators and their henchmen when he visited Guru-ka-Bagh Morcha site (Guru-Ka-Bagh is name of the place; Morcha means agitation) in September 1922. He admired the Sikhs (Akalis) for their patient suffering without any sign of fear. He declared the peaceful Sikh struggle against the British as a “new lesson in moral warfare [4].” “Being fully aware of severest beating of Sikh volunteers, Sikh mothers, wives and sisters came forward with great enthusiasm to send off their loved ones

to face the oppressors," writes Ruchi Ram Sahni:

> Many Sikh mothers, wives and sisters garlanded their sons, husbands and brothers and gave them a loving send-off to Jaito. A mother whose eldest son had fallen in the first Shahidi Jatha, garlanded her second son for the second Shahidi Jatha and said to him, "Dear son, fight the battle of your Panth and bless your mother with the heroic sacrifices [5].

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1. Oberoi, Harjot (1994). *The Construction of Religious Boundaries: Culture, Identity, and Diversity in the Sikhs Tradition*, Chicago: The University of Chicago Press, pp. 147-69.

2. Jakobsh, D. R (2003). *Relocating Gender In Sikh History: Transformation, Meaning and Identity*, New Delhi: Oxford University Press, pp. 10-11.

3. Narang, G. C. (1960). *Transformation Of Sikhism,* New Book Society of India, 5th edition, 1960, p. 128: Ali-ud-Din, *Ibrat Namah*:

> *Mir Mannu asadi datari asi Mannu de soe,*
> (ਮੀਰ ਮੱਨੂੰ ਅਸਾਡੀ ਦਾਤਰੀ ਅਸੀਂ ਮੱਨੂੰ ਦੇ ਸੋਏ),
> *Jyon, jyon Mannu wadhada, gharin gharin asi hoe.*
> (ਜਿਉਂ ਜਿਉਂ ਮੱਨੂੰ ਵਢਦਾ ਘਰੀਂ ਘਰੀਂ ਅਸੀਂ ਹੋਏ).
> We are the crop and Mannu the sickle,
> The more he cuts us,
> The more we grow,
> In every house and hamlet.

4. Singh ,Jagjit (1998), *The Sikh Revolution: A Perspective View,* Bahri Publications, New Delhi, 4th reprint, pp. 134-35.

5. Ruchi R. Sahni. *Struggle for Freedom in Sikh Shrines* (Ganda Singh, ed.) (1942), Amritsar: Shiromani Gurdwara Parbandhak Committee (SGPC), p. 229.

4. Message of Universal Humanism

Guru Nanak undertook four odysseys over a twenty-year

period to preach his message of “universal humanism.” He traveled the length and breadth of the Indian sub-continent from Tibet in the north to Sri Lanka in the south and from Assam in the east to Middle Eastern and central Asian countries in the western direction. Wherever he went, he talked about Universal God (*Sarb Sanjha Rub*, ਸਰਬ ਸਾਂਜਾ ਰੱਬ) Who is accessible to all seekers of "Truth" irrespective of their creed, caste, gender, color, ethnicity and geographical considerations. And he urged his audience to rise above conventional beliefs and follow the true religion of *sarbat da bhala* (well-being/welfare of all, ਸਰਬੱਤ ਦਾ ਭਲਾ) -- “universal humanism” which unites the human race as one family. His compositions reveal that he urged both Hindus and Muslims to make honest living (*kiart karo*, ਕਿਰਤ ਕਰੋ), contemplate on God/Truth (*naam japo*, ਨਾਮ ਜਪੋ) and practice charity (*vand shako*, ਵੰਡ ਛਕੋ), and promote universal humanistic values such as liberty, equality, compassion, love, respect and justice for all the people without any distinction.

ਨਾਵਣ ਚਲੇ ਤੀਰਥੀ ਮਨਿ ਖੋਟੈ ਤਨਿ ਚੋਰ ॥
ਇਕੁ ਭਉ ਲਥੀ ਨਾਤਿਆਂ ਦੁਇ ਭਾ ਚੜੀਅਸੁ ਹੋਰ ॥
ਬਾਹਰਿ ਧੋਤੀ ਤੂਮੜੀ ਅੰਦਰ ਵਿਸੁ ਨਿਕੋਰ ॥
ਸਾਧ ਭਲੇ ਅਣ ਨਾਤਿਆ ਚੋਰ ਸਿ ਚੋਰਾ ਚੋਰ ॥

With falsehood in their minds and actions of thieves people go to *tiraths* (sacred places) to wash-off their sins. By doing so they may clean themselves externally but become twice as filthy internally. Washing a *kaura tuma* (bitter pumpkin) from the outside does not remove its internal poison/bitterness. A *sadh* (God-centered being/moral enlightened-being) remains virtuous without bathing at *tiraths* whereas a thief remains a thief no matter how much he bathes.
AGGS, M 1, p. 789.

ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ ॥
ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ ॥
ਗੁਰ ਗਿਆਨ ਸਾਚਾ ਥਾਨੁ ਤੀਰਥੁ ਦਸ ਪੁਰਬ ਸਦਾ ਦਸਾਹਰਾ ॥

Why take a ceremonial bath at a *tirath* as the real *tirath* is contemplation on *Naam* (God/Truth). *Tirath* is deliberation on the *Sabad* (Knowledge) to realize God. The understanding of God/Truth is the true *tirath* and every day is as auspicious as the so-called ten holy days (last day of the dark lunar fortnight, the night of full moon, luminous Sunday, sun eclipse, moon

eclipse, two eighth day of the lunar half month and two fourteenth lunar day) and the birthday of Ganges that is supposed to destroy ten sins (superstition).
AGGS, M 1, p. 687.

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥
ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥
ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥
ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥
Ritualistic deeds and obligations like, pilgrimage, penance, mercy and charity, the four by themselves earn very little spiritual merit. Whereas listening to and understanding of God's excellences create love for God/Truth that cleans the inner-self (conscience).
AGGS, Jap 21, p. 4.

According to Sikh tradition Guru Nanak refused to wear a *janeu* (sacred thread) which was a mandatory religious requirement for a boy from a Khatri caste. He asked, "Why wear a ritual thread that can break or burn or gets soiled or worn out or lost?" Instead, he proposed an alternative universal lifelong thread:

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ॥
ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥
Make compassion the cotton, contentment the thread, continence the knot and truth the twist. O pundit, this is the sacred thread of conscience. If you have such a one, then put it on me?
AGGS, M 1, p. 471.

Yogis (ascetics) looked down upon the householders though they lived on the charity of the latter. Guru Nanak admonished them:

ਮੁੰਦਾ ਸੰਤੋਖ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥
ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥
ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੈ ਵੇਸੁ ॥
O yogi, make contentment your earrings, begging bowl your modesty, meditation on God the ashes smeared on your body, thought of death your quilted robe, truthful living your way of life and faith in God your staff. Make universal brotherhood your *Aee Panth* (the

highest order of yogis) and subdue your mind (*Haumai*) to conquer the worldly temptations. Bow in reverence to the One Who is primordial, immaculate (pure/perfect), without beginning, indestructible and changeless throughout ages.
AGGS, Jap 28, p. 6

ਜੋਗੁ ਨ ਖਿੰਥਾ ਜੋਗੁ ਨ ਡੰਡੈ ਜੋਗੁ ਨ ਭਸਮੁ ਚੜਾਈਐ ॥
ਜੋਗੁ ਨ ਮੁੰਦੀ ਮੂੰਡਿ ਮੁਡਾਇਐ ਜੋਗੁ ਨ ਸਿੰਗੀ ਵਾਈਐ ॥
ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥

Jog (yoga, union with God) is not wearing quilted robe or carrying a wooden club in hand or smearing body with ashes or wearing earrings or shaving of head or blowing a horn. *Jog* is remaining unaffected by the corrupting influence of the world by contemplation on God.
AGGS, M 1, p. 730.

ਸੋ ਜੋਗੀ ਜੋ ਜੁਗਤਿ ਪਛਾਣੈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣੈ ॥
ਕਾਜੀ ਸੋ ਜੋ ਉਲਟੀ ਕਰੈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ॥
ਸੋ ਬ੍ਰਾਹਮਣੁ ਜੋ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ ॥
ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ॥

A yogi is the one who recognizes the right way (Truth) and understands the One/God through enlightenment. A Qaji (Muslim judge) is the one who remains unaffected by the corrupting worldly temptations and carries out justice in the light of Truth. A Brahman is the one who contemplates on the excellences of God. Such a Brahman enlightens himself and all his kin.
AGGS, M 1, p. 662.

ਸਾਲਗ੍ਰਾਮ ਬਿਪ ਪੂਜਿ ਮਨਾਵਹੁ ਸੁਕ੍ਰਿਤੁ ਤੁਲਸੀ ਮਾਲਾ ॥
ਰਾਮਨਾਮੁ ਜਪਿ ਬੇੜਾ ਬਾਂਧਹੁ ਦਇਆ ਕਰਹੁ ਦਇਆਲਾ ॥
ਕਾਹੇ ਕਲਰਾ ਸਿੰਚਹੁ ਜਨਮੁ ਗਵਾਵਹੁ ॥
ਕਾਚੀ ਢਹਗਿ ਦਿਵਾਲ ਕਾਹੇ ਗਚੁ ਲਾਵਹੁ ॥

O Brahman, why do you worship a *salgram* (stone idol)? Make honest work your rosary of *tulsi* (an aromatic plant, *Ocimum sanctum* venerated by Hindus). Make contemplation on God the boat to take you across the ocean of the corrupting influence of the world. Pray for mercy to the Merciful One. Why are you wasting your life irrigating alkaline (barren) land? Why are you plastering a mud wall which surely will fall?

AGGS, M 1, p. 1170.

He carried the same message to Muslim audience. For example, he explained the true meaning of five prayers and what is required to become a true Muslim (*gurmukh*):

ਪੰਜਿ ਨਿਵਾਜਾ, ਵਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜੇ ਨਾਉ॥
ਪਹਿਲਾ ਸਚੁ ਹਲਾਲੁ ਦੁਇ ਤੀਜਾ ਖੈਰ ਖੁਦਾਇ ॥
ਚਉਥੀ ਨੀਅਤ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ ਸਿਫਤਿ ਸਨਾਇ ॥
ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾ ਮੁਸਲਮਾਣੁ ਸਦਾਇ ॥
ਨਾਨਕ ਜੇਤੇ ਕੂੜਿਆਰ ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥
The five prayers for five different times during the day have five different names. Make truth the first prayer, honest living the second one, practice of charity the third one, cleansing the mind of evil thoughts the fourth one and contemplation on God's excellences the fifth one. And let good deeds become your *Kalma*, the foundation of your faith. If one practices the above, only then one is a true Muslim (*gurmukh*). Otherwise O Nanak, by practicing hypocrisy, one becomes false through and through.
AGGS, M 1, p. 141.

Here Guru Nanak rejects conventional/ritualistic prayers; instead he suggests universal human values as a way of life not only for a Muslim but for the entire humanity:

ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕ ਹਲਾਲੁ ਕੁਰਾਣੁ॥
ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ ॥
ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ ॥
ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੇ ਲਾਜ:॥
Let mercy be your mosque, faith be your prayer mat, honest living be your Quran, and fidelity to your wife be circumcision and good conduct be your fast. This will make you a true Muslim. Make pious work your Kaaba, Truth your spiritual teacher, good deeds your prayer and recognize rosary as God’s Will. This conduct of yours will bring you honor in the court of God.
AGGS, M 1, p. 140.

ਸਚ ਕੀ ਕਾਤੀ ਸਚੁ ਸਭੁ ਸਾਰੁ ॥
ਘਾੜਤ ਤਿਸ ਕੀ ਅਪਰ ਅਪਾਰ॥
ਸਬਦੇ ਸਾਣ ਰਖਾਈ ਲਾਇ॥

ਗੁਣ ਕੀ ਥੇਕੈ ਵਿਚਿ ਸਮਾਇ ॥
ਤਿਸ ਦਾ ਕੁਠਾ ਹੋਵੈ ਸੇਖੁ ॥
ਲੋਹੂ ਲਬੁ ਨਿਕਥਾ ਵੇਖੁ ॥
ਹੋਇ ਹਲਾਲੁ ਲਗੈ ਹਕਿ ਜਾਇ ॥
ਨਾਨਕ ਦਰਿ ਦੀਦਾਰਿ ਸਮਾਇ ॥

O sheikh let truthful living be your knife forged from the steel of Truth. The craftsmanship of such knife is incomparably beautiful. Sharpen it on the whetstone of Truth and keep it in the sheath made of virtue. Kill (subdue) your *Haumai* (self-centeredness) with this knife and witness avarice bleeding out. Such a sacrifice will be accepted by God as *Halal* and you will become one with God.
AGGS, M 1, p. 956.

To a farmer, he explained the path to God realization in farmer's terminology:

ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤ॥
ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ॥
ਭਾਉ ਕਰਮ ਕਰਿ ਜੰਮਸੀ ਸੇ ਘਰ ਭਾਗਠ ਦੇਖੁ॥

Make your mind the farmer, deeds the farming, modesty the water, body the field, *Naam* (God's excellences) the seed, contentment/fortitude the field roller and humility the fence. The bountiful crop of "universal love" shall sprout and you will see yourself thriving.
AGGS, M 1, p. 595.

Similarly, to artisans like blacksmiths, carpenters, goldsmiths, traders, boatmen etc., he explained his teachings in the terminology of their vocations and tools.

Justice and Peace

1. Just Rule

Already pointed out, Guru Nanak denounced the oppressive and bigoted Muslim rulers and their administrators while the Hindu elite were hand-in-hand with the oppressors. Beyond the confines of sub-continent, in Europe the custodians of Christianity invested despots with “divine rights,” and in the Muslim world, the ruler (*khalifa* or *caliph*) was regarded as the representative of Prophet Mohammad. Contrary to the norms, Nanak called for the establishment of rule of justice for all--declaring spiritual and temporal sovereignty. He proclaimed that the ultimate source of spiritual as well as temporal power is God and it is the duty of a *gurmukh* (God-centered being/moral enlightened-being) to oppose tyranny, injustice and immorality:

ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ॥
ਜਾਇ ਜਗਾਇਨਿ ਬੈਠੇ ਸੁਤੇ॥
ਚਾਕਰ ਨਹਦਾ ਪਾਇਨਿ ਘਾਉ ॥
ਰਤੁ ਪਿਤੁ ਕੁਤਿਹੋ ਚਟਿ ਜਾਹੁ॥
The rulers are like tigers/lions and their officials as dogs, who harass and persecute the innocent subjects. The claws of the dogs (government servants) inflict wounds on the public. The rulers suck the blood of the public through these dogs who lick the wounds.
AGGS, M 1, p. 1288.

ਮਾਣਸ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ ॥
ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗ ॥
ਤਿਨ ਘਰਿ ਬ੍ਰਹਮਣ ਪੂਰਹਿ ਨਾਦ ॥
The man-eaters (Muslim rulers) perform *Namaz* (Muslim prayer). The ones who carve out the flesh for them wear the sacred thread around their necks (Khatris). The Brahmans blow the conch in the homes of Khatris to sanctify their doings.
AGGS, M 1, p. 471.

ਜੇ ਦੇਹੈ ਦੁਖੁ ਲਾਈਐ, ਪਾਪ ਗਰਹ ਦੁਇ ਰਾਹੁ ॥
ਰਤੁ ਪੀਣੇ ਰਾਜੇ ਸਿਰੈ ਉਪਰਿ ਰਖੀਅਹਿ ਏਵੇ ਜਾਪੈ ਭਾਉ ॥

ਭੀ ਤੂੰ ਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥
I will adore God even if I was to be afflicted with bodily pain under the influence of unlucky stars and I was to suffer under blood-sucking rulers. Even under such conditions my longing to adore God and sing Its praises would not diminish. (In other words, I will not waver from the path of Truth).
AGGS, M 1, p. 142.

ਤਿਸੁ ਬਿਨੁ ਰਾਜਾ ਅਵਰ ਨ ਕੋਈ ॥
There is no other King, except the Almighty.
AGGS, M 1, p. 936.

ਏਕੋ ਤਖਤੁ ਏਕੋ ਪਾਤਸਾਹੁ ॥
There is one Throne and one Emperor.
AGGS, M 1, p. 1188.

ਤਖਤਿ ਬਹੈ ਤਖਤੈ ਕੀ ਲਾਇਕ ॥
ਪੰਚ ਸਮਾਏ ਗੁਰਮਤਿ ਪਾਇਕ ॥
He alone sits on the throne, who has control over lust, anger, greed, attachment and egotistical pride.
AGGS, M 1, p. 1039.

ਤਖਤਿ ਰਾਜਾ ਸੋ ਬਹੈ ਜਿ ਤਖਤੈ ਲਾਇਕ ਹੋਈ ॥
ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸਚੁ ਰਾਜੇ ਸੇਈ ॥
ਏਹਿ ਭੂਪਤਿ ਰਾਜੇ ਨ ਆਖੀਅਹਿ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਹੋਈ ॥
He alone should sit on the throne, who is worthy of it. A true king is the one who has realized God/Truth. These mere rulers of the land are not kings as their minds are occupied by the corrupting influence of world.
AGGS, M 1, p. 1088.

Guru Nanak pointed out that God’s bounty is a commonwealth for all to share, but there is maldistribution due to *Haumai* (self-centerd ness) and greed that afflict humankind:

ਸਾਹੁਰੜੀ ਵਥੁ ਸਭੁ ਕਿਛੁ ਸਾਝੀ ਪੇਵਕੜੈ ਧਨ ਵਖੇ ॥
ਆਪਿ ਕੁਚਜੀ ਦੋਸੁ ਨ ਦੇਊ ਜਾਣਾ ਨਾਹੀ ਰਖੇ ॥
God’s bounty belongs to all but it is maldistributed in the world due to *Haumai* (self-centerd ness) and greed. Who is to blame? Humans are ill equipped to distribute it properly.
AGGS, M 1, p. 1171.

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੂਅਰੁ ਉਸੁ ਗਾਇ ॥
ਗੁਰ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥
ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ ॥
ਮਾਰਣ ਪਾਹਿ ਹਰਾਮ ਮਹਿ ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ ॥
ਨਾਨਕ ਗਲੀ ਕੂੜੀਈ ਕੂੜੋ ਪਲੈ ਪਾਇ ॥

To violate or usurp someone's right or take away something that rightfully belongs to others is like eating pork for a Muslim and beef for a Hindu. The spiritual guide (preceptor) would standby only if the follower does not make unlawful living. Mere talk does not lead to paradise; salvation lies in right conduct. Adding spice to unlawfully earned food does not make it *Halal* (lawful). Nanak, falsehood begets only falsehood.
AGGS, M 1, p. 141.

ਇਸੁ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ ॥
ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥

For the sake of this wealth so many were ruined, and because of this wealth so many were disgraced. Wealth can not be amassed without illegal means and it does not go with the dead.
AGGS, M 1, p. 417.

ਸੰਪਉ ਸੰਚੀ ਭਏ ਵਿਕਾਰ ॥

Amassing riches leads to moral degradation.
AGGS, M 1, p. 222.

The objective of Nanakian philosophy/Sikh revolution is the complete liberation of man/woman via transforming *manmukh* (self-centered being) to *gurmukh* (God-centered being) by the realization of God/Truth. This also incorporates eradication of ignorance, falsehood, prejudice, poverty and political, religious and economic subjugation and exploitation.
Guru Nanak found the masses facing three major problems: alienation from God/Truth (lack of morality), grinding poverty and the tyranny of the ruling class. He openly declared his solidarity with the masses in opposition to the ruling class:

ਦੁਖੁ ਵਿਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੂਖ ॥
ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ ਜਮਦੂਤ ॥

One pain is the separation from God (lack of

morality), second pain is the grinding poverty and third pain is the tyranny of the ruler.
AGGS, M 1, p. 1256.

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ॥
ਨਾਨਕੁ ਤਿਨ ਕੇ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ॥
ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਿਰ ਤੇਰੀ ਬਖਸੀਸ॥
Nanak will stand by the lowest of the lowest, not with the elite. Societies that take care of the downtrodden have the blessing of God.
AGGS, M 1, p. 15.

In tune with the true revolutionary zeal, Guru Nanak gave a clarion call to the masses to join his movement with an explicit warning that it would require supreme sacrifices:

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ॥
ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ॥
ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ॥
ਸਿਰ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ॥
If you want to play the game of love (follow the righteous path/Truth) then follow me and be prepared to sacrifice your life. Once you step on this path, do not hesitate to offer your head.
AGGS, M 1, p. 1412.

Guru Nanak’s universal message of peace, love, respect equality and justice brought more and more adherents (Hindus and Muslims) into the Sikh movement. With such continuing growth, almost a century after Guru Nanak, Guru Arjan (fifth Nanak) called for the establishment of kingdom of peace and justice for “all.” This call was perceived as threat by Emperor Jahangir and the proponents of caste ideology. Guru Arjan was tortured on the orders of the Emperor by his Hindu and Muslim underlings and he died the death of a martyr on May 30, 1606 in Lahore.[1]

ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ ॥
All are partners in Your (God) commonwealth and You do not look at anyone as a stranger.
AGGS, M 5, p. 97.

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥
Neither we regard anyone as enemy nor stranger, living

in harmony with all is our creed.
AGGS, M 5, p. 1299

ਹੁਣਿ ਹੁਕਮੁ ਹੋਆ ਮਿਹਰਵਾਣ ਦਾ ॥
ਪੈ ਕੋਇ ਨ ਕਿਸੈ ਰਵਾਣਦਾ ॥
ਸਭ ਸੁਖਾਲੀ ਵੁਠੀਆ ਇਹੁ ਹਲੇਮੀ ਰਾਜੁ ਜੀਉ ॥
Now the Merciful has issued a Command that no one would be persecuted/harassed by anyone. All would live happily in peace under the benevolent rule of justice.
AGGS, M 5, p. 74.

Guru Arjan's successor, his son Guru Hargobind girded two swords, as the Sikh tradition puts it, one symbolizing his spiritual authority and the other his temporal power. He successfully resisted armed aggression against him by Mughal officials and Hindu Khatris who were opposed to Sikh Gurus and their teachings.[2, 3]

Later on when Emperor Aurangzeb terrorized the Hindus by imposing forced conversions to Islam, Guru Teg Bahadur (ninth Nanak) counseled him that a civilized person neither threatens anyone nor is intimidated by others. He became a martyr[4] in Delhi on November 11, 1675 for his valiant stand for the freedom of conscience/religion and human rights:

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥
ਕਹੁ ਨਾਨਾਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥
Nanak, a civilized person does not threaten any one nor is intimidated by anyone.
AGGS, M 9, p. 1427.

Left with no alternative for peaceful co-existence with freedom, justice and equality for all, Guru Gobind Singh (tenth Nanak) created the Khalsa brotherhood, army of saint-soldiers on the Vaisakhi day of 1699 to fight against the tyranny of the murderous Mughal regime supported by the caste hierarchy.[5, 6]

References:

1. Grewal, J. S (1994). *The Sikhs of the Punjab*, New Delhi: Cmbridge University Press, pp. 60-61.
2. Ibid. pp. 64-67.
3. Singh, Sangat (2001). *The Sikhs in History*, New Delhi: Uncommon Books, 4th ed., pp. 39-52.

4. Grewal, J. S (1994. *The Sikhs of the Punjab*, New Delhi: Cmbridge University Press, 1994, p. 72.
5. Ibid. pp. 77-78.
6. Singh, Sangat 9 (2001). *The Sikhs in History*, New Delhi: Uncommon Books, 4th ed., pp. 70-73.

2. Babur Bani

Guru Nanak was an eyewitness to Babur's invasion of India. In Babur Bani (hymns about Babur's invasion), Guru Nanak describes the defeat of Lodis (Pathan rulers) by Babur and the atrocities by Babur's army on the civilian population, especially women, and the miserable condition of the survivors. In this composition he points out that it was not God who sent Babur to invade India as God is *Nirvair* (without enmity), loving, kind, merciful, forgiving and non-retributive. And God does not take sides in wars or human conflicts, as It is the protector of all. Humans are free to choose their own course of actions and are responsible for the consequences. Moreover, Guru Nanak condemned the Lodis for their failure to defend the country and their subjects. He also points out that it was the superior military power of Babur's army and its determination that overwhelmed the Lodis. Furthermore, he points out that *Haumai* (self-centeredness) is the root cause of human problems. It is *Haumai* driven men/women who cause bloody conflicts, not God. Both Babur and the Lodi sultans were *Haumai* driven and were responsible to what transpired. The defeat of the Lodis as well as the victory of Mughals was the result of their *Haumai:*

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ॥
ਆਪੈ ਦੋਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ॥
ਏਤੀ ਮਾਰ ਪਈ ਕੁਰਲਾਣੈ ਤੈਂਕੀ ਦਰਦੁ ਨ ਆਇਆ॥
ਕਰਤਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਈ॥
ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ ॥ ਰਹਾਉ॥
ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਪੈ ਵਗੈ ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ॥
ਰਤਨੁ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੀ ਮੁਇਆ ਸਾਰ ਨ ਕਾਈ॥
ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਆਪੇ ਵੇਖੁ ਤੇਰੀ ਵਡਿਆਈ॥
ਜੇ ਕੋ ਨਾਉ ਧਰਾਏ ਵਡਾ ਸਾਦ ਕਰੇ ਮਨਿ ਭਾਣੇ ॥
ਖਸਮੈ ਨਦਰੀ ਕੀੜਾ ਆਵੈ ਜੇਤੇ ਚੁਗੈ ਦਾਣੇ ॥
ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥

After subjugating Khurasan (Afghanistan) Babur has frightened Hindustan (India) with invasion. But the Creator did not send Mughal (Babur), the angel of

death. There was such a terrible slaughter that people wept and wailed for help, but You the (Creator) were not moved. O the Creator, You are the cherisher/sustainer of all. (The implication is that God does not take sides in human conflicts). One may not feel indignation if the conflict is between two equally strong forces. Pause. On the other hand, if a powerful lion attacks a herd of cows then it is the duty of the herdsman to protect the herd. (Here Guru Nanak is talking about the overwhelming superiority of Babur's army and he is holding the Lodis (rulers) responsible for their defeat and the slaughter of the innocent subjects). No body will mourn the death of these dogs (Lodis), who are responsible for the destruction of this priceless country. It is God (*Hukam*) Who creates order and disorder. I marvel at God's greatness and glory. If someone asserts his/her greatness and glory and enjoys worldly pleasures to satisfy *Haumai* then in the eyes of God such a person is like an insect/worm that subsists on grains. O Nanak, if one dies to self (subdues *Haumai*), only then one makes progress by contemplating on God/Truth. AGGS, M 1, p. 360.

Further, Guru Nanak denounced forcefully Babur's invasion and the atrocities committed by his army on the civilian population:

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥
ਪਾਪੁ ਕੀ ਜੰਞ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੋ ॥
ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ ਪਰਧਾਨੁ ਵੇ ਲਾਲੋ ॥
ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲ ਥਕੀ ਅਗਦੁ ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲੋ ॥
ਮੁਸਲਮਾਨੀਆ ਪੜਹਿ ਕਤੇਬਾ ਕਸਟ ਮਹਿ ਕਰਹਿ ਖੁਦਾਇ ਵੇ ਲਾਲੋ ॥
ਜਾਤਿ ਸਨਾਤੀ ਹੋਰਿ ਹਿਦਵਾਣੀਆ ਏਹਿ ਭੀ ਲੇਖੈ ਲਾਇ ਵੇ ਲਾਲੋ ॥
ਖੂਨ ਕੇ ਸੋਹਿਲੇ ਗਾਵੀਅਹਿ ਨਾਨਕ ਰਤੁ ਕਾ ਕੁੰਗੂ ਪਾਇ ਵੇ ਲਾਲੋ ॥
ਸਾਹਿਬ ਕੇ ਗੁਣ ਨਾਨਕ ਗਾਵੈ ਮਾਸਪੁਰੀ ਵਿਚਿ ਆਖੁ ਮਸੋਲਾ ॥
ਜਿਨਿ ਉਪਾਈ ਰੰਗਿ ਰਵਾਈ ਬੈਠਾ ਵੇਖੈ ਵਖਿ ਇਕੇਲਾ ॥
ਸਚਾ ਸੋ ਸਾਹਿਬ ਸਚੁ ਤਪਾਵਸੁ ਸਚੜਾ ਨਿਆਉ ਕਰੇਗੁ ਮਸੋਲਾ ॥
ਕਾਇਆ ਕਪੜੁ ਟੁਕੁ ਟੁਕੁ ਹੋਸੀ ਹਿਦਸਤਾਨੁ ਸਮਾਲਸੀ ਬੋਲਾ ॥
ਆਵਨਿ ਅਠਤਰੈ ਜਾਨਿ ਸਤਾਨਵੈ ਹੋਰੁ ਭੀ ਉਠਸੀ ਮਰਦ ਕਾ ਚੇਲਾ ॥
ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਣਾਇਸੀ ਸਚੁ ਕੀ ਵੇਲਾ ॥

O Lalo, the way I understand the Master, so do I speak. With a marriage of party of sin (vicious army) from Kabul, Babur has invaded and wants to marry the bride by force (want to rule over our country by

force). Sense of modesty/shame and righteousness has disappeared and falsehood is the governing force. Instead of Brahmans and Qazis the devil is performing marriage ceremony (Instead of righteousness, falsehood prevails). In this miserable and agonizing situation Muslim women read Quran and call upon God for mercy. Hindu women of low and high caste are in the same situation. Nanak, in this marriage of carnage, songs of death are sung (weeping and wailing) and blood is sprinkled in place of saffron. In this city of corpses, Nanak contemplates on the Master and gives this true account. The Creator (*Hukam*) who created the world with its corrupting influences controls it alone while being detached from it. True is the Master, true is Its justice and true is Its judgment. There would be such a terrible massacre of people that Hindustan (India) will not forget. The Mughals have come in 1521 C.E. and in due course of time (twenty years) would be dislodged in 1541 C.E. when another warrior will rise to challenge them. Nanak speaks the Truth and shall continue to speak the Truth, as the purpose of human life is the understanding of Truth and truthful living.
AGGS, M 1, p. 722.

Besides, Guru Nanak digs at the ignorant and superstitious minds of the Lodi rulers and hollow claims of the supernatural powers of the *pirs*. The desperate Lodis engaged *Pirs* (Muslim holy men) to perform miracles and sorcery to defeat the Mughals. The hollowness of the supernatural powers of the *Pirs* was exposed, as they could not blind a single Mughal solider. It was the superior weaponry and determination of Babur's army, which defeated the Lodis:

ਕੋਟੀ ਹੂ ਪੀਰ ਵਰਜਿ ਰਹਾਏ ਜਾ ਮੀਰੁ ਸੁਣਿਆ ਧਾਇਆ ॥
ਥਾਨ ਮੁਕਾਮ ਜਲੇ ਬਿਜ ਮੰਦਰ ਮੁਛਿ ਮੁਛਿ ਕੁਇਰ ਰੁਲਾਇਆ ॥
ਕੋਈ ਮੁਗਲ ਨ ਹੋਆ ਅੰਧਾ ਕਿਨੈ ਨ ਪਰਚਾ ਲਾਇਆ ॥

When they heard of the invasion of Mir (King) Babur, the Lodis engaged numerous *Pirs* (spiritual guides) for help. However, Mughals overran defense posts, burnt down forts and palaces, cut down the princes to pieces and cast them into dust. The supernatural power of the *Pirs* could not blind a single Mughal soldier.
AGGS, M 1, p. 418.

Guru Nanak describes the battle scene and the plight of

women:

ਜਿਨ ਸਿਰਿ ਸੋਹਨਿ ਪਟੀਆ ਮਾਂਗੀ ਪਾਇ ਸੰਧੂਰੁ ॥
ਸੇ ਸਿਰ ਕਾਤੀ ਮੁੰਨੀਅਨਿ ਗਲ ਵਿਚਿ ਆਵੈ ਧੂੜਿ ॥
ਮਹਲਾ ਅੰਦਰਿ ਹੋਦੀਆ ਹੁਣਿ ਬਹਿਣ ਨ ਮਿਲਨਿ ਹਦੂਰਿ ॥
ਆਦੇਸੁ ਬਾਬਾ ਅਦੇਸੁ ॥
ਆਦਿ ਪੁਰਖ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਵੇਸ ॥ ਰਹਾਉ
ਜਦਹੁ ਸੀਆ ਵੀਹਾਈਆ ਲਾੜੇ ਸੋਹਣਿ ਪਾਸਿ ॥
ਹੀਡੋਲੀ ਚੜਿ ਆਈਆ ਦੰਦ ਖੰਡ ਕੀਤੇ ਰਾਸਿ ॥
ਉਪਰਹੁ ਪਾਣੀ ਵਾਰੀਐ ਝਲੇ ਝਿਮਕਨਿ ਪਾਸਿ ॥
ਇਕੁ ਲਖੁ ਲਹਨ੍ਹਿ ਬਹਿਠੀਆ ਲਖੁ ਲਹਨ੍ਹਿ ਖੜੀਆ ॥
ਗਰੀ ਛੁਹਾਰੇ ਖਾਂਦੀਆ ਮਾਣਨ੍ਹਿ ਸੇਜੜੀਆ ॥
ਤਿਨ੍ਹ ਗਲਿ ਸਿਲਕਾ ਪਾਈਆ ਤੁਟਨ੍ਹਿ ਮੋਤਸਰੀਆ ॥
ਧਨੁ ਜੋਬਨੁ ਦੁਇ ਵੈਰੀ ਹੋਏ ਜਿਨ੍ਹੀ ਰਖੈ ਰੰਗੁ ਲਾਇ ॥
ਦੂਤਾ ਨੋ ਫਰਮਾਇਆ ਲੈ ਚਲੇ ਪਤਿ ਗਵਾਇ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਦੇ ਵਡਿਆਈ ਜੇ ਭਾਵੈ ਦੇਇ ਸਜਾਇ ॥
ਅਗੋ ਦੇ ਜੇ ਚੇਤੀਐ ਤਾਂ ਕਾਇਤੁ ਮਿਲੈ ਸਜਾਇ ॥
ਸਾਹਾਂ ਸੁਰਤਿ ਗਵਾਈਐ ਰੰਗਿ ਤਮਾਸੈ ਚਾਇ ॥
ਬਾਬਰਵਾਣੀ ਫਿਰਿ ਗਈ ਕੁਇਰੁ ਨ ਰੁਟੀ ਖਾਇ ॥
ਇਕਨਾ ਵਖਤ ਖੁਆਈਅਹਿ ਇਕਨ੍ਹਾ ਪੂਜਾ ਜਾਇ ॥
ਚਉਕੇ ਵਿਣੁ ਹਿੰਦਵਾਣੀਆ ਕਿਉ ਟਿਕੇ ਕਢਹਿ ਨਾਇ ॥
ਰਾਮੁ ਨ ਕਬਹੂ ਚੇਤਿਓ ਹੁਣਿ ਕਹਣਿ ਨ ਮਿਲੈ ਖੁਦਾਇ ॥
ਇਕਿ ਘਰੁ ਆਵਹਿ ਆਪਣੈ ਇਕਿ ਮਿਲਿ ਮਿਲਿ ਪੁਛਹਿ ਸੁਖ ॥
ਇਕਨਾ ਏਹੋ ਲਿਖਿਆਂ ਬਹਿ ਬਹਿ ਰੋਵਹਿ ਦੁਖ ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਥੀਐ ਨਾਨਕ ਕਿਆ ਮਾਨੁਖ ॥

Those whose heads were adorned with braided hair and vermillion in the parting of hair, are now forcefully shaved with scissors and chocked with dust in their throats. They lived in palatial mansions, but now they can’t even go near them. Hail to You, O Baba (God), Hail to You. O Primal One, You are infinite, You keep creating and beholding your creation. Pause. When they were married, their husbands looked so handsome beside them. They were brought in palanquins and their arms were decked with ivory bangles. Water was sacrificed over their heads to ward of evil and comforted with glittering fans. They were showered with very expensive gifts – worth thousands of rupees. They ate coconuts and dates and enjoyed the pleasure of bed. But now there are ropes around their necks and their chains of pearls are broken. Their wealth and beauty which gave them so much pleasure have now become their enemies. The soldiers who dishonored them were ordered to take

them away. Honor or punishment is bestowed according to *Hukam* (Cosmic Law). Had the people (government officials) carried out their duties beforehand they would not have faced this punishment! The Lodi rulers had forgotten their duty while reveling in pleasure and sensuality. Since the imposition of Babar's rule even the princes have no food to eat, not to speak of the common people. The five times daily prayers of Muslims have been disrupted and the Hindus are not worshiping as well. Without sacred square how shall the Hindu women bathe and apply the frontal mark to their foreheads? Those who never contemplated on Ram before can't utter the word *Khuda* (Muslim name for God) now. Those who have survived return to their homes. They meet other people to ask about their wellbeing. Others keeping crying and talking about their pain and say that this was their destiny. Nanak, people say whatever pleases God, comes to pass, what a man can do?
AGGS, M 1, p. 417.

ਕਹਾ ਸੁ ਖੇਲ ਤਬੇਲਾ ਘੋੜੇ ਕਹਾ ਭੇਰੀ ਸਹਨਾਈ ॥
ਕਹਾ ਸੁ ਤੇਗਬੰਦ ਗਾਡੇਰੜਿ ਕਹਾ ਸੁ ਲਾਲ ਕਵਾਈ ॥
ਕਹਾ ਸੁ ਆਰਸੀਆ ਮੁਹ ਬੰਕੇ ਐਥੈ ਦਿਸਹਿ ਨਾਹੀ ॥
ਇਹੁ ਜਗੁ ਤੇਰਾ ਤੂ ਗੋਸਾਈ॥
ਏਕੁ ਘੜੀ ਮਹਿ ਥਾਪਿ ਉਥਾਪੇ ਜਰੁ ਵੰਡਿ ਦੇਵੈ ਭਾਂਈ ॥ ਰਹਾਉ
ਕਹਾ ਸੁ ਘਰ ਦਰ ਮੰਡਪ ਮਹਲਾ ਕਹਾ ਸੁ ਬੰਕ ਸਰਾਈ ॥
ਕਹਾਂ ਸੁ ਸੇਜ ਸੁਖਾਲੀ ਕਾਮਣਿ ਜਿਸੁ ਵੇਖਿ ਨੀਦ ਨ ਆਈ ॥
ਕਹਾ ਸੁ ਪਾਨ ਤੰਬੋਲੀ ਹਰਮਾ ਹੋਈਆ ਛਾਈ ਮਾਈ ॥
ਇਸੁ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ ॥
ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਥਿ ਨ ਜਾਈ ॥
ਜਿਸੁ ਨੋ ਆਪਿ ਖੁਆਏ ਕਰਤਾ ਖੁਸਿ ਲਏ ਚੰਗਿਆਈ ॥
...
ਮੁਗਲ ਪਠਾਣਾ ਭਈ ਲੜਾਈ ਰਣ ਮਹਿ ਤੇਗ ਵਗਾਈ ॥
ਓਨ੍ਹੀ ਤੁਪਕ ਤਾਣਿ ਚਲਾਈ ਓਨ੍ਹੀ ਹਸਤਿ ਚਿੜਾਈ ॥
ਜਿਨ ਕੀ ਚੀਰੀ ਦਰਗਹ ਪਾਟੀ ਤਿਨ੍ਹਾ ਮਰਣਾ ਭਾਈ ॥
ਇਕੁ ਹਿੰਦਵਾਣੀ ਅਵਰ ਤੁਰਕਾਣੀ ਭਟਿਆਣੀ ਠਕੁਰਾਣੀ ॥
ਇਕਨ੍ਹਾ ਪੇਰਣ ਸਿਰੁ ਖੁਰ ਪਾਟੇ ਇਕਨ੍ਹਾ ਵਾਸੁ ਮਸਾਣੀ ॥
ਜਿਨ ਕੇ ਬੰਕੇ ਘਰੀ ਨ ਆਇਆ ਤਿਨ੍ਹ ਕਿਉ ਰੈਣਿ ਵਿਹਾਣੀ ॥
ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਕਿਸ ਨੋ ਆਖਿ ਸੁਣਾਈਐ ॥
ਦੁਖੁ ਸੁਖੁ ਤੇਰੈ ਭਾਣੈ ਹੋਵੈ ਕਿਸੁ ਥੈ ਜਾਇ ਰੂਆਈਐ ॥
ਹੁਕਮੀ ਹੁਕਮਿ ਚਲਾਏ ਵਿਗਸੈ ਨਾਨਕ ਲਿਖਿਆ ਪਾਈਐ ॥
Where are fun and games and stables and horses? Where are the bugles and drums? Where are fine wool sword-

> belts and where are those scarlet uniforms? Where are beautiful faces and where are mirrors to look into? No where to be seen here. This world is Yours and You are its Lord. In an instant You create and destroy and distribute Your bounties. Pause. Where are those homes, gates, pavilions, mansions and beautiful inns? Where are those luxurious beds and those charming women, whose beauty robed their lovers of sleep? Where are betel leaves and the women who used to sell them? Where are the Muslim women who remained in seclusion in harems? They all have disappeared like shadows. For the sake of this wealth so many have been ruined and, because of this wealth so many have been disgraced. Wealth can't be amassed without illegal deeds and it does not go with the dead. Whosoever is corrupted by the temptations of the world looses virtue. … The Mughals and Pathans fought clashing swords on the battlefield. The Mughals took aim and fired their rifles whereas the Pathans attacked with their elephants. O brother, who marched into the valley of death, dies. The veils and robes of women, whether Hindu or Muslim or Bhattis or Rajputs, that covered them from head to foot were torn away. Some ended in cemeteries and cremation grounds. And how did those women spend their nights whose husbands did not return from the battlefield? Whom should people complain when they believe it is God's doing? Where can they go and cry for help when they believe that pain and pleasure are caused by God? The Commander (God) is satisfied as it is the Command (*Hukam*) that controls the Cosmos. O Nanak, one earns according to what one has done. AGGS, M 1, p. 417.

It needs to be pointed out here that Guru Nanak did not believe in absolute pacifism because peaceful resistance alone cannot stop/prevent injustice or tyranny or armed aggression. Babur's easy victory was mainly due to the superior firepower of his forces. He condemned the Indian rulers for their lack of preparedness and failure to provide protection to their subjects. He also deals with the questions like: Did God sends Babur to punish them or why did not God feel pity for the victims of Babur's atrocities and not protect them? He makes it clear that God didn't send Babur to punish them; it was the unjust rule of the Lodis, and their lack of adequate defense that invited Babur's attack. When people become self-centered, their actions are governed by their *Haumai*, which result in wars

and innocent people too suffer for being a part of the society. That is why he says that rulers must be just and benevolent.

ਤਖਤਿ ਬਹੈ ਤਖਤੈ ਕੀ ਲਾਇਕ ॥
ਪੰਚ ਸਮਾਏ ਗੁਰਮਤਿ ਪਾਇਕ ॥

Only a *gurmukh* (God-centered being) deserves to occupy the throne, who has control over - lust, anger, greed, attachment and egotistical pride.
AGGS, M 1, p. 1039.

Establishment of Sikh Panth

ਮਾਰਿਆ ਸਿੱਕਾ ਜਗਤ ਵਿਚ ਨਾਨਕ ਨਿਰਮਲ ਪੰਥ ਚਲਾਇਆ।

Nanak made his mark in the world by proclaiming *nirmal* (pure)Panth – path of Truth.
Bhai Gurdas, *Varan Bhai Gurdas*, 1, p. 18.

In the concluding part of his life (about 15 years), Guru Nanak founded the town of Kartarpur (abode of the Almighty) on the banks of river Ravi opposite the town of Dehra Baba Nanak and settled down there as a farmer. Since he viewed the caste system as the greatest obstacle in the way of developing an egalitarian society, he established a community of Sikhs outside the boundary of the caste society. To break off the caste barriers between high, low and the untouchables, and the stigma of fraternizing with the Muslims, he started the institution of *Sangat* (congregation), *Pangat* (commensality, eating together sitting in a row) and *Seva* (voluntary service to society). *Sangat* was made up of people without regard to religion, caste and gender. Food-stuff provided by volunteers and cooked by volunteers in the *Langar* (community kitchen) was served to the *Sangat* sitting in a row without any sense of discrimination. The food/meal served from *Langar* was regarded as *"Guru Ka Langar"* meaning food from Guru's Kitchen). Not only that, he also advised his followers to bow by addressing each other as *bhai* (brother) and *mai* (mother, elder sister) while greeting. These were daring and effective attacks on the pillars which held the superstructure of the caste system. These practices drew sharp and relentless condemnation from the proponents of the caste ideology (Brahmans and Khatris) who called Guru Nanak a *karahiya* (gone astray):

ਕੋਈ ਆਖੈ ਭੂਤਨਾ ਕੋ ਕਹੈ ਬੇਤਾਲਾ॥
ਕੋਈ ਆਖੈ ਆਦਮੀ ਨਾਨਕੁ ਵੇਚਾਰਾ॥
ਭਇਆ ਦਿਵਾਨਾ ਸਾਹ ਕਾ ਨਾਨਕੁ ਬਉਰਾਨਾ॥
ਹਉ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨਾ॥

Some say that Nanak is an evil spirit; others say that he has gone astray, and still others say that he is a helpless poor man. But I, foolish Nanak, am madly in love with my Lover/God. I know of none other than God.
AGGS, M 1, p. 991.

Seeing the end of his life drawing near, Guru Nanak hand-picked his successor, Guru Angad [Bhai Lehna] who would carry forward his message embodied in the Sikh movement with zeal, vigor and vitality. Prof. Grewal's lucid description of the transfer of *Gurushipp* to Bhai Lehna depicts precisely the exaltation of a Sikh to the level of Guru where the two become one-in-spirit (thought):

> Before his death at Kartarpur in 1539 Guru Nanak chose his successor from amongst his followers, setting aside the claims of his sons [Siri Chand, Lakhmi Das]. Nomination of a successor from amongst one's own disciples was not a new thing; it was known to many an ascetical order of the times. But the nomination of Lehna by Guru Nanak was regarded as unique because Guru Nanak himself installed Lehna in his office. His name too was changed from Lehna to Angad, making him "a limb" of the founder. This nomination was important not merely because it enabled Guru Nanak to ensure the continuation of his work but also because it served as the basis of the idea that the positions of the Guru and the disciple were interchangeable. Closely linked with this was the idea that there was no difference between the founder and the successor, they represented one and the same light [1].

What Prof. Grewal wrote above is authenticated in the AGGS:

> ਨਾਨਕਿ ਰਾਜੁ ਚਲਾਇਆ ਸਚੁ ਕੋਟੁ ਸਤਾਣੀ ਨੀਵ ਦੈ॥
> ਗੁਰਿ ਚੇਲੇ ਰਹਿਰਾਸਿ ਕੀਈ ਨਾਨਕਿ ਸਲਾਮਤਿ ਥੀਵਦੈ॥
> ਸਹਿ ਟਿਕਾ ਦਿਤੋਸੁ ਜੀਵਦੈ॥
> ਲਹਣੇ ਦੀ ਫੇਰਾਈਐ ਨਾਨਕਾ ਦੋਹੀ ਖਟੀਐ॥
> ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ॥
> Nanak established his spiritual kingdom on the firm foundation of Truth. Nanak bowed before his disciple Lehna and installed him on the spiritual throne. Due to the greatness of Nanak, Lehna's fame spread far and wide. They were one and the same in spirit (thoughts), only different bodily.
> AGGS, Balwand and Satta, p. 966.

> ਮਨੁ ਤਨੁ ਅਰਪਿਆ ਬਹੁਤੁ ਮਨਿ ਸਰਧਿਆ ਗੁਰ ਸੇਵਕ ਭਾਇ ਮਿਲਾਏ ॥
> ਦੀਨਾ ਨਾਥੁ ਜੀਆ ਦਾਤਾ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਏ ॥
> ਗੁਰੂ ਸਿਖੁ ਸਿਖੁ ਗੁਰੂ ਹੈ ਏਕੋ ਗੁਰ ਉਪਦੇਸੁ ਚਲਾਏ ॥
> When a Sikh meets the perfect Guru and puts his/her mind and body at Guru's disposal with love and

> dedication then the Guru unites the Sikh with God, the Protector of the poor and Sustainer of all. Sikh is exalted to the position of the Guru when the Sikh becomes one with the Guru in thought – their teaching is one.
> AGGS, M 4, p. 444.

Guru Nanak's nine successors enriched the Nanakian philosophy (*Gurmat*) over a period of 169 years (1539-1708) through its exposition and by elaborating and amplifying it through their own *bani* (sacred hymns). They strengthened the Sikh movement by introducing innovative practices from time to time to meet the threat from the Mughal rulers and the ever-pernicious caste ideology. In 1708 before his death, the tenth Guru, Guru Gobind Singh abolished the physical line of Gurushipand invested Gurushipjointly on the Sikh Scripture (Aad Guru Granth Sahib) and the Panth (the corporate body of the Sikh community)[2, 3]. Hence the teachings (*Sabad*) of Aad Guru Granth Sahib is the Eternal Guru of the Sikhs.

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1. J. S. Grewal, *The Sikhs of the Punjab,* Cambridge University Press, New Delhi, 1994, p. 41.
2. Ibid., p. 80.
3. Sangat Singh, *The Sikhs in History*, Uncommon Books, New Delhi, 4th ed., 2001, p. 83.

Punjabi Language & Literature

Guru Nanak stands as the only person among the founders of major world religions who wrote down his own teachings (Bani) in Punjabi. His immense contribution to the development of Punjabi language and literature has been eclipsed by his spiritual greatness. During Guru Nanak's time with the exception of Muslim rulers and Muslim elite, Punjabi was the spoken language of Punjab while Persian was the official language. However, there was no well-established literary tradition in Punjabi, except for the odes composed by bards/minstrels, dirges, folk songs, folktales and folklore. There is no evidence that before Guru Nanak there was any writer of prose or poetry in Punjabi language. As a matter of fact Punjabi literature was non-existent except for the small poetic composition (*shlokas*) of Sheikh Farid in Multani, a dialect of Punjabi. Guru Nanak is indeed the father of Punjabi poetry and literature. Moreover, Punjabi did not have a complete script. *Lande/Mahajni* script used mainly by traders lacked vowel signs. Guru Nanak and his successor, Guru Angad constructed a new script called Gurmukhi from existing crude scripts. Guru Nanak's composition "Patti Likhi in Rag Aasa," (AGGS, p.432) which has 35 letters in the same sequence as the modern Gurmukhi script with the exception of the five letters of the first line and last letter of the second, indicates that he was involved in constructing the Gurmukhi alphabets when he composed this composition. Most probably he initiated the process which was completed by Guru Angad.

Guru Nanak enriched the Punjabi language by adding words from Indian, Arabic and Persian languages. He transformed the crude and rustic Punjabi language to the language of philosophy and literature by incorporating religious terminologies of other faiths and folklore and idiom of Punjabi to expound his thoughts. His poetry covers a wide spectrum of Punjabi dialects set in tunes of classical Indian musical modes of ragas and rhythms. No Punjabi poet has so far matched the beauty of his poetry, the wide range of subjects he talked about, and his effectiveness and efficiency of use of words, idioms, similes and metaphors. There is hardly any aspect of nature that remained untouched by his pen.

Conclusion

Guru Nanak rejected earlier religious paradigms of God, soul, salvation, hell, heaven, and grace. He also repudiated supernaturalism, and instead proclaimed discerning intellect and critical thinking as prerequisite for the understanding of God and pursuit of life's objectives. For Guru Nanak, God is Cosmic Law (*Hukam*) and Cosmos. To bring this universal God in the realm of human understanding, he describes God as Knowledge and Truth. It is on this aspect of God that he wanted people to contemplate all the time. In other words he wanted people to make Knowledge and Truth as the center of consciousness or thought process. For the advancement of universal liberty, equality, justice, peace and harmony, he proclaimed that God is without enmity and non-retributive and embodiment of virtues such as enlightenment, love, compassion, generosity, kindness and forgiveness. He denounced asceticism and celibacy, and instead advocated household life as the only proper way for the understanding of God, the pursuit of daily life and betterment of society.

The purpose of life is to become a *gurmukh*/enlightened (God-centered being) by understanding Truth and living a truthful life in harmony with the environment. *Gurmukh* exercises control over *Haumai* and the five: *Kaam* (lust, sexual drive)*, Kroadh* (anger), *Loabh* (covetousness, economic drive)*, Moh* (attachment*) and Ahankar* (egotistical pride) drives/instincts. *Gurmukh* is humble, compassionate, generous, kind and forgiving, and loves all and treats all as equal without any distinction*. Gurmukh* fights for justice for all and ameliorates the societal problems via enlightening others.

Guru Nanak held three major problems facing his contemporary society: lack of morality, grinding poverty and tyranny of the ruler. It is pity that five and half centuries later vast majority of the human race is still embroiled in facing the same three problems.

Haumai (self-centeredness) is the root of human suffering and misery. Even in this age of enlightenment with scientific and industrial development that has brought relative prosperity and freedom to a small section of our human family, our actions are still guided by *Haumai*. "It

is my interest, my family's interest, my tribe/group's interest and my country's interest" that is the cause of individual, family, ethnic and international conflicts with devastating results we witness everyday. Every country, big or small, has its own "strategic policy" and "strategic interests" and is willing to exercise anything within its means to protect its "strategic interests." Currently we have several nations possessing "weapons of mass destruction (WMDs)" and there are others who are trying to acquire them. Wrong judgment or calculation by any government or head of state possessing WMDs could blow up our world. For the wellbeing of our human family and our environment it is time that we change our tribal mindset and self-centered-based policies. Nanakian philosophy is a prescription that warns us of our weaknesses and at the same time guides us to promote *sarbat da bhala* (universal well-being): liberty, equality, justice, peace and harmony with our natural environmental. In a nutshell Nanakian philosophy is about Truth, understanding of Truth and Truthful Living. In a modern sense, the humanistic philosophy fits well within the confines of the Nanakian philosophy.

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